

DOMINICANA

by

THE DOMINICAN THEOLOGICAL STUDENTS
WASHINGTON, D. C

Permissu Superiorum



MARCH, 1936

Address: DOMINICANA, 487 Michigan Ave., N. E., Washington, D. C.
Published Quarterly: March, June, September and December

Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second-class matter at the Postoffice, Somerset, Ohio, June 19, 1926, and at Washington, D. C., June 19, 1926, under par. 4, sec. 412, P. L. & R. The Rosary Press, Somerset, Ohio.

CONTENTS

DOMINICANA is indexed in The Catholic Periodical Index.

THE SIGN OF JONAS THE PROPHET (verse).....	4
THE MASS OF EASTER SUNDAY.....Camillus Lillie, O.P.	5
"ARMA VIRUMQUE CANO".....Reginald Coffey, O.P.	10
OBLIGATION? NATURALLY!.....Mathias Cain, O.P.	16
THE SINNER-SAINT (verse)Camillus Lillie, O.P.	21
THE COURAGE OF A MAID.....Sebastian Carlson, O.P.	22
ANGELICUS (verse)Reginald Coffey, O.P.	27
MIXED MARRIAGE—UNMIXED TRAGEDY..William Curran, O.P.	28
PHASES OF ART.....Theodore Carl, O.P.	34
JEROME OF MORAVIA, O.P.Stephen Cannon, O.P.	40
MARCH SIMILE (verse)Sebastian Carlson, O.P.	46
OBITUARY—REV. WILLIAM VINCENT LANCTOT, O.P.....	47
REV. FRANCIS VINCENT DI MICHELE, O.P.....	48
VERY REV. DANIEL RAYMOND TOWLE, O.P., P.G.	49
FRIARS' BOOKSHELF	50
CLOISTER CHRONICLE	70

May you rejoice
in the
Risen Savior





THE SIGN OF JONAS THE PROPHET

Matthew xii, 39

Rejoice to say that thou hast not seen,
Nor asked a sign of the Hidden Guest.

Thy buried senses and blindness mean
That thou hast the Sign of the Prophet; best

These mean thou art dead, that thy soul may rise
With the Risen Christ to the light of God's eyes.

DOMINICANA

Vol. XXI

MARCH, 1936

No. 1

THE MASS OF EASTER SUNDAY

CAMILLUS LILLIE, O.P.



DAY by day the Church in her liturgy unfolds the sublime history of the Saviour before our eyes, so that in the course of the year we have viewed anew the whole panorama of salvation. She begins with Advent, which recalls to our minds the long period of waiting, hope, and expectation of the Redeemer to come. Christmas presents to us the Infant Saviour, come to teach the profound lesson of humility. Epiphany recalls the revelation of the Redeemer to the nations, and the Sunday following shows us the youthful Redeemer returning from the temple to labor at Nazareth. As He grows to manhood and begins His public mission, the liturgy invites us to accompany Him, to listen to His exalted teaching, to witness the countless miracles and works of mercy, and finally to follow Him to Calvary while He offers the supreme sacrifice.

The Church follows Christ in her liturgy not only amid the triumphs of life and along the sorrowful journey of His Passion and Death but as well in His glorious Resurrection. She rejoices in the great victory of the sacrificed Christ over death and sin; she rejoices in the fact that Christ rose for us and that we are to share in all the blessings of His victory and glorious Resurrection.

Easter is called in the liturgy the Queen of Feasts, the Solemnity of Solemnities. It is the feast of joy. Constantly the liturgy of the day reminds us that "this is the day which the Lord hath made, let us be glad and rejoice therein."¹

"I arose, and am still with thee, Alleluia," cries out Christ in

¹ Gradual of the Mass. The translation used in this paper is that of the English *Dominican Missal*, by Rev. Bruno Walkley, O.P.

gratitude to His Heavenly Father in the opening words of the Introit of the Mass. It is as though He were saying: We were united when as man I walked the earth, You were with me in the tomb, and now that I am risen I am still Your only-begotten Son and We are united in glory. The priest and choir repeat the joyful words, making them their own as they recall their own rebirth by Baptism, which raised them up to a new life. In the early centuries this sacrament was conferred on adults only on the eves of Easter and Pentecost, and the Easter liturgy refers to it continually. Truly the neophytes could apply these words to themselves as they sang, "I arose" to a new life, a life of grace, "and am still with thee," for only a few hours had elapsed since they had been "born again of water and the Holy Ghost."² Over and over again we hear them cry out in their joyful strain, Alleluia, Praise be to God! We are risen to a new life but neither deserve nor claim any praise for ourselves, only asking that every one join us in praising the Lord.

In the prayer or collect the Church speaking for the whole assembly addresses words of thanksgiving and petition to the Father: "O God, who through thine only-begotten Son hast this day overcome death and opened unto us the gates of everlasting life: grant that the vows thou inspirest us to form, thou wouldst thyself help us to fulfill." It is indeed a day for rejoicing. The gates of Heaven closed centuries before by Adam's fall have been opened to us. Until now only the Angels had enjoyed the splendors of Heaven; to-day this abode of happiness is open to the saints of the Old Law and to us, through Christ's victory over death. In the latter part of the prayer, "grant that the vows thou inspirest us to form, thou wouldst thyself help us to fulfill," the Church again refers the work of our entrance into a new life not to ourselves but to the grace and inspiration of God. We have a share in the attaining of eternal life, it is true, for the vows are "our vows," and God respects our free will. Yet even here we are taught to seek divine assistance that these vows may be fulfilled.

With the idea of resurrection, a rising to a new life, continually before her mind, the Church in the Epistle admonishes us in the words of St. Paul: "Purge out the old leaven that you may be a new paste, as you are unleavened." The meaning of this figure was clear to the Jews, accustomed to eat the Pasch with unleavened bread. By leaven St. Paul would have us understand habits of malice and wickedness. It is of these that the Church would have us free our-

² John iii, 5.

selves, by the sacraments of Baptism and Penance. To-day it is to those who already have been washed by the living waters of grace that the Church addresses herself. "Let us feast" she continues, "not with the old leaven . . . but with the unleavened bread of sincerity and truth." No longer may we take delight in the sinful ways of the world. Putting aside our evil habits, we must walk in sincerity and truth in the light of the risen Saviour, "the Way, and the Truth, and the Life."⁸

As a refrain to the Epistle, the Response or Gradual reminds us again, "This is the day which the Lord hath made: let us be glad and rejoice therein." Then once more the Church sings out her invitation to join in the joyous spirit of Easter: "Give praise to the Lord, for He is good: for His mercy endureth forever." The Lord is good and merciful indeed. He has obtained for us release from our sins in this life and opened the way to eternal happiness. "Alleluia, Alleluia. Christ our Pasch is sacrificed," concludes the response, and here we find the reason for our boundless joy. The figurative pasch, the prophetic pasch is terminated, and the true lamb, the Lamb of God who takes away the sins of the world, has opened Heaven. The time of figures and symbols has passed and the reality has come.

Continuing the joyful strain of the Gradual, the Church breaks forth into a beautiful Easter Sequence, a triumphant hymn of gladness:

Victimæ paschali laudes immolent
Christiani,
Agnus redemit oves: Christus inno-
cens Patri reconciliavit peccatores.

Mors et vita duello conflixere miran-
do: dux vitæ mortuus regnat vivus;

The holy paschal work is wrought,
The victim's praise be told:
The loving shepherd back hath
brought
The sheep into his fold;
The just and innocent was slain
To reconcile to God again.
Death, from the Lord of life hath
fled,
The conflict strange is o'er;
Behold! he liveth that was dead,
And lives for evermore;

These initial verses of the Sequence form the song of the children of the Church as they go triumphantly along the way, recounting the story of the victory. Coming upon Mary Magdalen unexpectedly on the way, they address her.

⁸ John, xiv, 6.

Dic nobis Maria, quid vidisti in via. Mary, thou soughtest Him that day:
Tell what thou sawest in the way.

And we hear Mary joyfully announce to them:

Supulchrum Christi viventis et glor-	I saw the empty cavern's gloom,
iam vidi resurgentis:	I heard the angel's story:
Angelicos testes, sudarium et vestes.	I saw the garments in the tomb,
Surrexit Christus spes mea: prae-	I saw His risen glory.
cedet vos in Galilaeam.	Christ, my hope, arises: He
	'Fore you goes to Galilee.

Mary's words come as glad tidings and confirm the news of victory. We hear the animated crowd shout with gleesome voices as they resume their march:

Scimus Christum surrexisse a mor-	We know that Christ hath pierced
tuis vere: tu nobis Victor Rex mis-	the grave:
erere.	Then, Victor King, thy people
Amen. Alleluia.	save!
	Amen. Alleluia.

As the notes of the sequence die away, the priest prepares to read the Gospel. He reviews in the words of St. Mark the historic setting of that first glorious Easter morn. We see again the holy women who sorrowfully the Friday before had followed Jesus along the way to Calvary, returning now with sweet spices to the tomb. At the Sepulchre they are greeted by an angel in white. He speaks to them. "Be not affrighted; ye seek Jesus of Nazareth, who was crucified: *He is risen*, He is not here. . . . But go, tell His disciples and Peter, that He goeth before you into Galilee: there you shall see Him as He told you." They need to go no further. The angel assures them that all is as it has been foretold: the Saviour is risen! They are to tell the gladsome news to the disciples, especially to Peter.

At this point the liturgy reminds us of the fulfillment of a prophecy. "The earth trembled and was still when God arose in judgment, Alleluia,"⁴ sings the choir at the Offertory in the words of the Psalmist. That great day of judgment has come. For Christ has satisfied for the sins of the world.

Our communion with the Risen Saviour—the feast to which we were invited in the Epistle, the Banquet at which we are to receive a pledge of everlasting life—is not far off. The Church in the person of the priest prays in secret for the people. She asks that our prayers

⁴ Ps. lxxv, 9 and 10.

and sacrifices may be acceptable and that our participation in the paschal mysteries may profit us unto eternal life.

In the sublime Easter Preface mention is made again of the Paschal Lamb "who by dying destroyed our death and by rising again hath restored our life." This same idea is found in the communion hymn, in which also we are invited once more to "feast with the unleavened bread of sincerity and truth." No more is the leaven of malice, sin, or corruption to enter into our feastings, but only the unleavened bread of Christian simplicity, truth, and love.

Although the note of joy is sounded continually throughout the Easter liturgy, the Church nowhere sums up the spirit of the feast more beautifully than in the concluding Prayer of the Mass: "Pour forth upon us, O Lord, the spirit of Thy charity; that those whom Thou hast fed with the Pascal Sacrament, Thou mayest in love make one in heart." She prays that the spirit of fraternal charity so evident at a time of rejoicing may unite in one heart and mind all those who have participated in the Sacrament of Love. We were made sharers of the brotherhood of Christ by the Incarnation, but it is in His glorious Resurrection that He has linked us together in one glorious immortality; for in the words of the Angelic Doctor: "It was not for His own sake that the Son of God became man, but that He might make us to be gods through grace."⁵

⁵ *Summa Theol.*, III, q. 37, a. 3, ad 2.

BIBLIOGRAPHY

- Mortier, R.P., O.P., *La Liturgie Dominicaine* (Paris, 1922), Vol. V.
 Gueranger, Dom Prosper, O.S.B., *The Liturgical Year* (Dublin, 1871), Vol. I. "The Paschal Time."
 Goeb, Cuthbert, O.S.B., "Easter," *Orate Fratres* (1930), Vol. IV. No. 6.
 Lefebvre, Dom Gaspar, O.S.B., "Eastertide," *Daily Missal* (St. Paul, Minn. 1925).
 Walkley, Bruno, O.P., *The Dominican Missal* (London, 1932).
 Marmion, Dom Columba, O.S.B., *Christ in His Mysteries* (2nd ed. St. Louis, Mo. 1923).

"ARMA VIRUMQUE CANO"

REGINALD COFFEY, O.P.



IN the American History course in the average American school, the student hears a great deal about English activities in the New World and very little about Spanish and French. It is, of course, right and proper that emphasis be laid on English activities, for that part of North America now occupied by the United States was the principal field of English colonization. But one of the many things wrong with the history courses of our public schools is the tendency to minimize, following the old anti-Catholic tradition of the parson historians, the effect and undoubted contribution of Spanish colonization. The average American public-school product thinks of the great Spanish explorers, when he thinks of them at all, as monsters of cruelty who were moved by lust for gold and a half fanatic, half hypocritical desire to spread the Catholic faith. He knows a few of the outstanding names among the great conquistadors: Cortez, De Soto, Coronado, Pizzaro et al., and with each of them he has been taught to associate two ideas—blood-lust and gold-lust. To him they are not to be mentioned in the same breath with the revered names of such men as Smith, Drake, Raleigh, Winthrop, Williams, and the other English immortals whom he has been taught to view as reincarnations of St. George and Galahad. Yet in the light of true history, the greatest English captains were picayune compared to the Conquistadores of Spain. They were gingerbread men of whom the greatest, Drake, considered from the standpoint of pure daring and hardihood, was not worthy to bear the spear of some of the great Spaniards. The Spanish conquerors who reddened the pages of history with Indian blood during the sixteenth century and who sealed those pages with the red badge of courage were, compared to the English heroes, as giants to dwarfs—yahoos in Lilliput. It is with the career of the greatest of them, Hernando Cortez, that the following pages deal.

That Cortez, a name which to the average American signifies cruelty personified, was a leader who would have been outstanding not only against savage foes in the New World, but against the cream of chivalry on any field in Europe, is a fact that is recognized by all

historians acquainted with his exploits. To Henry Morton Robinson, his most modern biographer, he was one of the greatest military commanders of all time.¹ William Hickling Prescott, whom it would be difficult to accuse of pro-Catholic or pro-Spanish bias, became so enthusiastic about the man in his history of the conquest that he drew a stern rebuke from a rabid anti-Catholic writer, one Robert Anderson Wilson, a two-bit historian whose name has long since passed into the limbo of forgotten men. Wilson wrote his *A New History of the Conquest of Mexico* to restore to the American public its quondam healthy hate of things Romish and Spanish, a hate that was in danger of being modified by the works of Prescott and the Scottish minister, Robinson. Both these authors, according to Wilson, had been led astray by "monkish chroniclers." Yet even Wilson with all his hate of things Catholic and Spanish came to the conclusion that Cortez was "truly a great man in an age of great men" and that had it not been for his Romish upbringing he would have been much greater. To these testimonies to the calibre of the Spanish hero might well be added the eulogy with which the staid Bancroft ends Vol. I of his history of Mexico: "If ever there was a hero, a genius of war worthy the adoration of war worshippers, if ever there were grand conception and achievement, all were vividly displayed in the mind and person of Hernan Cortez. . . . No Alexander or Scipio, or Caesar, or Napoleon ever achieved results so vast with means so insignificant."

Hernando Cortez was born in Medlin, a small town in Extramadura, an isolate and mountainous part of Spain—the same section, incidentally, that produced his illustrious kinsman, Francisco Pizarro, the conqueror of Peru. The family was of a noble line; but by the time Hernando was born, it had been, like so many other old Spanish families, greatly reduced in circumstances. All their nobility was in their blood; they were peasants in purse. Young Hernando was heir to no castles in Spain. His only heritage was the fierce pride and indomitable courage of a race of warriors. Hernando must been a throwback to an earlier ancestor, for from his father, Don Martin Cortez de Monroy, a captain of infantry in Isabella's Moorish wars, he seems to have inherited little of his character. Don Martin was brave enough, but he was a quiet man chiefly famous for his uncompromising and rigid morality, a quality to which his son could never justly lay claim. From his mother came, no doubt, his fervent zeal for religion; for Dona Catalina Pizarro Altamirano, like the great

¹ Robinson, Henry M., *Stout Cortez*, *passim*.

Jane of Aza and so many other mothers of Spanish heroes, was deeply religious. Like the late great Theodore Roosevelt, Hernando was a puny child who like Roosevelt owed the steely frame that was his in later life to a vigorous life of action in the open air. He was not a model boy. He grew through a most unpromising adolescence to a still more unpromising young manhood. His chief virtues as a boy were his ability to lead other lads of his age and to harangue the most cautious of his "gang" to follow him on harum-scarum ventures.

Old Martin, thinking that his son's forensic ability promised great things, sent him to Salamanca to study law. But Hernando, though he had the mental equipment, had not the temperament of a student. He spent his time at Salamanca in writing love lyrics and mapping out the campaigns of Hannibal. He soon left the University and shortly thereafter sailed for America, leaving the fathers and mothers of the town of Medellin to breathe a corporate sigh of relief with the expectation that both their sons and daughters would be the better for the departure of one who was undoubtedly an evil influence on both. At Cuba he resumed his ordinary way of living and for his first year there was known principally as a hard-riding, hard-gaming Lothario who stood behind the fastest sword on the island. He showed great talent as an Indian fighter, and was soon appointed captain of the island's fighting force.

He duped the Governor, Don Diego Velasquez, into appointing him to the command of an expedition to the mainland. Many of the older officials thought that the post belonged to them from point of service, and by putting pressure on the Governor the old guard forced him to rescind the appointment. But through fear of Cortez, Don Diego temporized until it was too late. Cortez, hearing of the machinations against him, sailed off before the appointed sailing time in order to escape the official mandate that would have demoted him.

The expedition was the greatest of the three that had sailed thus far from Cuba. Under his command Cortez had eleven boats, four hundred Spanish soldiers, two hundred Indians, sixteen horses, ten cannons and four culverins. But the position of the commander was not an enviable one. A goodly portion of the company considered Cortez an upstart who had beaten worthier men out of the post, and these malcontents were prepared to make trouble. Not the least of Cortez's qualities as a great commander was his ability to make loyal followers of these would-be rebels and so mould them to his will that they were prepared to follow him anywhere, even into the jaws of hell.

The expedition sailed along the mainland and landed at several

points. In the course of the voyage, Cortez heard of the great kingdom of the Aztecs and acquired the Indian slave-girl, Marina, who became his mistress, interpreter and indispensable adviser. In June, 1519, he established the Villa Rica de Vera Cruz as his base of operations, and the conquest of Mexico, one of the greatest feats in military history, had begun.

To understand how such a ridiculously small army could subjugate a nation, an intelligent nation so vastly outnumbering the invaders—and this despite the fact that it was commanded by a genius and equipped with a few fire arms²—it is necessary to know a little of the early history of Mexico. The Valley of Mexico was at that time ruled by the most powerful of the North American races, the Aztecs. Two hundred years before the arrival of Cortez, the Aztecs had conquered Mexico and had established themselves in and around the beautiful and strongly fortified cities of Mexico and Tescuco, from which they ruled with an iron hand the peoples then and subsequently conquered, imposing on them burdensome taxes and demanding of them as tribute human lives for sacrifice to the insatiable Aztec war-god, Mexitl. To him were offered ten slaves a day as propitiatory victims in the ordinary course of events, and many more in special times of stress or jubilation.³ Under such an oppressive yoke, the conquered races chafed and prayed for deliverance. They had a tradition among them that some day Quetzacoatl, the blond god who had at one time dwelt among them, would return and free his people.⁴ Added to this was the fact that the Aztec ruler was the most absolute of monarchs, the chief priest of his people and a kind of minor god. This terrible, all-powerful post was held at the time of the conqueror's coming by Montezuma II, a degenerate descendant of a fierce line. His moral fibre had been weakened by luxurious living, and over him Cortez exercised seemingly hypnotic power. But the Conquistador knew none of the factors that were so largely to aid him in his mad enterprise.

Disregarding the explicit instructions in his orders against marching into the interior, Cortez, after using his silver tongue to good effect in an oration to his men in which he appealed to their love of gold, of fame, and above all of their religion, sank his ships to

² The superiority of Spanish equipment has been greatly exaggerated by some American historians. Cf. Bancroft, *"The Conquest of Mexico,"* *passim*.

³ The flesh of the victims was sold in the markets and considered by the cannibalistic Aztec as a special delicacy. Cf. *op. cit.*, pp. 38, 41, 73, 124.

⁴ This legend is thought by some writers to have basis in fact. They think that the blond Indian Messiah was a Norse or Irish sailor who had been stranded on the coast in the dim past.

destroy the hope of return and started off at the head of his 450 fools to Mexico, to capture a king who was able to summon to his standard 500,000 armed men.

Before he was well started he was met by ambassadors from Montezuma who brought him rich gifts, a king's ransom as it truly was, and promised him much more if he would only turn back to the far land whence he had come. The sight of so much gold only served to incite the greed of Cortez, and he refused to turn back until he had met Montezuma himself. The coastal Indians offered him little resistance, some of the tribes even joining him as allies. But when he reached the mountains he found his way barred by the fierce Tlascaltecs, who were fighting to save not Montezuma but themselves; for this great race of warriors not even the Aztecs had been able to conquer. They refused to make any terms with the invader. If he wished to pass through their territory he would have to fight his way. Led by Sicutengal, the general of their army, they met Cortez 100,000 strong in disciplined formation at a pass in the mountains. "In no recorded battle of modern times," says Robinson, "was the odds so heavy against an invader."⁵ Cortez saw that strategy would be useless. He must force his way through the horde to the plain below where he could bring his cavalry and cannon into play. Three times at the head of his small force of horse Cortez charged and three times he was thrown back by sheer weight of numbers.

A horse is killed and this gives the enemy comfort for they had believed that these beasts were gods and invulnerable. With wild cries, the Indians take the offensive and charge. Ordering his infantry to be ready with their bows, Cortez forms a flying wedge with his cavalry and with the cry of "Santiago" on his lips meets the Indian charge full tilt, breaks his way through the front ranks and with whirling blade mows a path through the closely packed secondary ranks. In spite of all their attempts to snatch him from his horse and to kill him with their razor-edged swords the Indians see this demon in human form ride straight through their files, closely followed by his horsemen and they by the infantry. The little band reaches the plain and the artillery is rolled into place. The belching of the six little cannon spreads death and dismay in the Indian ranks. They beat a hasty retreat. Once more "Santiago" has won a hotly contested field.

But the fierce Tlascaltecs are not yet beaten. The following day they again meet the Spaniards, this time with a new formation. Sic-

⁵ Robinson, *op. cit.*, p. 118.

untengal, the local Napoleon, has devised a new strategy. Dividing his vast army into four parts, he plans to crush the Spaniards in the middle of it as in a four-jawed vice. After a barrage of arrows and spears which wreaks havoc in the Spanish ranks, the wild hordes charge. But this time Cortez is ready and the cannon immediately begin their decimation of the Indian ranks. Then the calvary, headed as always by Cortez himself, meets the foremost Indian charge. The braves are beaten back. Again they charge and they are once more beaten back; and after four such fierce sallies they retire from the field.

The Indians sued for peace. Cortez made a treaty with them, consenting to leave them unmolested if they would tear down the statues of their monster gods, cleanse the filthy temples, and erect in the vacated niches statues of the Blessed Virgin. He sent Father Olmedo, his Dominican chaplain, and Dona Marina to supervise the operations and instruct the Indians in the faith. This time there was no reaction from the destruction of the pagan temples; but in almost every other case, these high-handed measures of Cortez in his efforts to destroy the demoniacal religions of the country caused revolt. In the next country, where lived the nation of Cholula, had it not been for Marina the forces of Cortez might have been destroyed by a night attack. In every case his path would have been much smoother had he not been so intolerant in matters of religion. But in spite of all the dangers his policy entailed, Cortez would give the heathen gods no quarter.

(To be concluded in the June issue.)

OBLIGATION? NATURALLY!

MATHIAS CAIN, O.P.



O as you wish but don't get caught. The truth of this unfortunate expression, as of so many other expressions in our language, will not stand when subjected to analysis. But that it is proposed as a rule of morality by an ever increasing multitude is no cause for astonishment. Men of the twentieth century like men of every other century, must walk amid the wreckage of defunct philosophic systems and doctrines. Only a comparatively small number are able to sift out and escape the volatile particles rising up from these dead corpses. For the rest of men, asphyxiation is almost inevitable. Nor is the danger diminished by the infiltration of germs from contemporary malignant errors, already decomposing before they fall into their unhallowed rest to harass the sons of another day.

"Do as you wish but don't get caught," may have been used first in whispers to inveigh against penal laws in England, or in protest against the extravagant legislation of Puritanism, the blemish of our early American history. If it was employed against manifestly unjust and tyrannical penal codes, the usage was valid. But whenever it originated and whatever was meant by its primitive usage, this much is certain: in our day the expression has assumed monstrous import; it has become a dogma among sophisms in that it serves as a common slogan for champions of lawlessness. The first part of the catch phrase contends that the will of man or even his sensible urges are entirely adequate determinants of the lawfulness of human action. And of course this contention is bolstered up by the plea that our nature would not have these urges and an autonomous will if it were not right to give them free reign. The ironical part about concocting any defense of this theory is that reason is employed to do the job. Whether it be rendered in a tremulous whine or with jaunty bravado, the philosophy of "don't get caught" is flaunted in the face of every despotic usurper who would dare to curtail license.

Even if some men desire to commit themselves to radical irrationality by subscribing at once to the autonomy of the will and the despotism of the senses, it is not within their power to change their

nature. Consequently they remain rational beings always. No action of man is properly a human action if reason does not enter into it. We deny, therefore, that either the rational appetite or the senses are free to follow any course they choose. There is such a thing as law. To many people, law means nothing more than social mandates or statutory legislation; and indeed, these mandates and statutes would merit to be classed only as absurdities if they were not based upon the natural moral law.

In our day, the expression *natural moral law* is one which ruffles the equanimity of many people, simply because it is terminology capable of striking a disagreeable note in their inner selves. Similarly, the words *morality* and *sanction* often set up unwelcome tympanic vibrations. Are we to conclude therefore that the burdens signified by these three expressions no longer hang over us? No. No matter how we designate it, and no matter how disturbing it shall be to our comfort, the objectivity behind the terms *moral law*, *morality*, and *sanction*, shall endure as long as the present order of this world remains.

Existence of the natural moral law has been widely and vigorously denied, but this denial cannot proceed from right reason. He who voices any such denial forcefully violates his own inescapable consciousness which attests the contrary; he is guilty of gross inconsistency; moreover, he inflicts upon himself a most unnatural self-injustice,—and this infallibly. No sane man can be totally unaware of the force within him ordering that good be done and evil avoided. It is a persistent thing, now mildly persuasive, now obstreperously imperative, but never far from consciousness. This command to do good and avoid evil—the first moral principle¹—does not hang untethered in space. Advertence to it is implicit advertence to the base in which it is grounded, the natural moral law within us. Hence there is evident inconsistency if we admit its first command but refuse to admit the principle whence that command arises. That such a denial of the existence of the natural moral law is most unnatural self-abuse, scarcely needs proof. An attempt to abolish the very foundation for moral action is more irrational than any other crime which leaves the foundation of morality intact.

"Natural moral law is nothing other than man's participation in the eternal law."² In his explanation preceding this conclusion, Saint Thomas tells us that by participation we have a natural inclination to

¹ *Summa Theol.*, I-II, q. 94, a. 2.

² *Summa Theol.*, I-II, q. 91, a. 2.

right action and the proper end. Again in the same article, with reference to the words "the light of Thy countenance is signed upon us O Lord," he makes this comment: ". . . the light of reason by which we discern good from evil is nothing other than the impression of a divine illumination upon us." Here we have the essential elements of natural moral law. Two are mentioned explicitly, the light of reason and the natural inclinations. The third, first principles of the practical reason, follows immediately from these two.

By nature, man is a cognitive being and therefore he realizes his participation in the eternal law. It would be contradictory to say that in the human mind there is an unknown participation in the eternal law.³ From the fact that the natural inclinations to right action and the proper end are innate, it must not be concluded that our idea of the moral law is also innate. Simultaneous with the inception of our nature is its inclination to make abstractions from sensible notions of the practical order and to formulate universal moral principles. Of course, this ability to make such abstractions cannot be exercised until the use of reason has been acquired. Only then are the first moral principles of the practical reason formulated and only then do they begin to serve as directive norms of moral actions. We recapitulate briefly by the following quotation, adequately demonstrated by its author: "The essence of the Natural Moral Law consists in the natural inclinations, the light of reason, and the first principles of the practical reason."⁴

There has been placed in all of us an inclination to act for the perfection of our being. No choice has been given us; we are not free either to retain or to reject this natural desire. It is so necessary that its deletion would postulate the annihilation of our nature. Because man is a rational creature, his most exalted act is the act of his intellect. Ultimately, it is by that act alone that man shall recognize and grasp the final good⁵—the good that shall transform the desire of perfection into perfection. Even here and now it is by the act of intelligence that man apprehends, though imperfectly, that same good. The intellect holds it before the will as possible of attainment, and the will necessarily goes out to it in an action which follows the natural innate desire of the human being for its perfection. From the necessity which human nature has of striving for its ultimate end, there follows its necessity and obligation to place the human actions

³ Gredt, Joseph, O.S.B. *Elementa Philosophiae*, II, 338 (no. 937, 2.).

⁴ Farrell, Walter, O.P. *Natural Moral Law*, p. 141.

⁵ Gredt, *ibid.*, p. 314 f. (no. 900 f.).

conductive to that end. Because it belongs to reason not only to indicate the ultimate end but also to point out the actions without which that end is impossible of attainment, there follows the obligation of our nature to follow the dictate of reason. This obligation is the obligation of the natural moral law. Consequently, when the practical reason issues its command, "Do good and avoid evil," our nature is obliged to comply, because this command is simply a specialized formulation of the universal imperium, "every nature must act for its end." From this it is evident that obligation arises not from orders imposed by a superior's will, but from the necessary relation between moral action and its reference to the last end.

Contained under these two general precepts and reducible to them, are the special precepts which derive their power to bind from the natural law as manifested in the special inclinations of our nature. "The order of precepts of the natural law is according to the order of natural inclinations."⁶ Human beings have inclinations to preserve themselves, to perpetuate the human species, to discover truth and to live socially. The first two are held in common with the brute kingdom; the last two are proper to man; but as found in man, all of them come under the dominion of reason because man is rational by nature. The inclinations are not the precepts. Just as it belongs to reason alone to apprehend the ultimate good of our being, so it belongs only to reason to formulate the precepts which will order the inclinations of our nature to that good.

At this point it is fitting to say a word about sanctions. Whether the natural law is observed or transgressed, sanctions must follow. In the former case, sanction consists in reward; in the latter case, it consists in punishment. If man observes the precepts of the natural moral law, natural perfection shall accrue to his being; if he transgresses the precepts, the natural desire of his being for its perfection will be frustrated. The tragic consequence of moral evil is evident. To disregard the obligation induced by the natural moral law or to perform actions which violate precepts of that law, is irrational. Radically, it is self-attempted destruction of our nature. For disregard of moral obligation—moral delinquency—is the negation of orderly action towards the ultimate end of our nature, that is, towards its final good. If man does not engage himself in the pursuit of that good, he frustrates the very reason for his being.

Although the obligation of the natural moral law flows from the necessary ordination of human nature to its last end, it must not be

⁶ *Summa Theol.*, I-II, q. 94, a. 2.

forgotten that this law is participated. If (to posit a ridiculous hypothesis) non-existence of the eternal law could be demonstrated, the inescapable corollary would follow that there is no natural moral law, and consequently that its obligation is a mere fiction. It is in the eternal law that we find the primary source of the obligation imposed by the created natural law, but actual knowledge of the former is not required to place us under the yoke of the latter. Even if a man may not have heard about the "reason of the divine wisdom, according as it is directive of all actions and movements"⁷ (which is the eternal law), he does know of the effect of that right reason within himself, manifested in the necessary inclinations of his rational nature towards its rational ultimate good. Knowledge of this effect is entirely adequate to serve as a base from whence we can conclude to the obligation imposed by the natural moral law.

While it is true that men's attitudes towards morality will be influenced by their attitudes towards ultimate reality, the right order demands that men seek that reality first and then place their moral actions. The reverse of that process, however, is much in vogue today. Commonly enough, the atrocities are performed first and justified afterwards by the "my tenet" theory. Needless to remark, tenets are readily invented to explain away every fresh species of crime.

Against the inclination and precept requiring self-preservation, is suicide. (Obviously, we are spared the boredom of listening to the *post factum* tenets of those who indulge.) Against the inclination and precept requiring conservation of the species, are all the orgies of carnal profligacy and the countless submissions to self-mutilation. As their natural consequence, these perversions demand the deterioration and extinction of the human species. Opposed to the inclination and precept requiring acquisition of truth, are divers sins by which distinct cycles of human progression or retrogression may be recognized. Future generations will identify this present age as an age filled with observations, but barren of thought. When thought comes to be considered an eccentricity instead of a commonplace, the social life demanded by natural inclination and precept is supplanted by mere bestial communism. In the individual who permits his senses and blind will to usurp the hegemony of reason, human nature reaches its lowest point of degeneracy. But even in the gradual descent to that insufferable state, the inclinations continue and nature retains its natural desire for the true ultimate good. Even though the flame of reason wavers uncertainly in the dense atmos-

⁷ *Summa Theol.*, I-II, q. 93, a. 1.

phere of unnaturalism, the waning energy of its puny flickers will be spent to set up a counter-revolution. Remorse is the opening gun. If that gun is permanently silenced, the human individual in whom the conflict has taken place must accept the sanction of the natural moral law. He is compelled to resign himself to the irrevocable frustration of his nature.

BIBLIOGRAPHY

- St. Thomas Aquinas, *Summa Theologica*, I-II, qq. 91-94.
 Gredt, Joseph, O.S.B., *Elementa Philosophiae* (6th ed., Fribourg, 1932)
 II., "Ethica."
 Farrell, Walter, O.P., *The Natural Moral Law* (Ditchling, 1930).
 Lehu, Léonard, O.P., *La Raison* (Paris, 1930).
 Flynn, Vincent Stephen, *The Norm of Morality* (Catholic Univ., 1928).
 Behm, Siegfried, *The Eternal Magnet*, (New York, 1929).

THE SINNER-SAINT

CAMILLUS LILLIE, O.P.

She knelt beneath the Cross. While blackened sky
 In tumult rolled, she heeded not though strong
 And burly soldiers quailed with fear. Love's song
 Was in her heart while they with taunt and cry
 To Calvary's peak had led her God to die
 Bathed in His blood, jeered by a fiendish throng—
 The Christ, for Whom the world had waited long,
 To loose its bond of sin and grace supply.

As rent the Temple veil, so too her heart.
 Hot tears once more bathed feet she loved to kiss,
 While sacred blood poured forth from every part
 Reclaiming self-turned souls from sin's abyss.
 And though the world from Him had fled in fear,
 Transfixed by love the Sinner-Saint pressed near.

THE COURAGE OF A MAID

SEBASTIAN CARLSON, O.P.



IN THE year of Our Lord, 1427, a French peasant dreamed to his horror that he saw his fifteen-year-old daughter going away with men at arms. "In that case," he said in the morning to his sons, "you must drown her, or I will." Two years later, that daughter did go away with men at arms; but, being prudent and French, she went off secretly. James of Arc, in those days of rare travel and much work, could do little but nurse the wound of his wrath until, as he hoped, some army commander should send the truant Joan back to him. We know, however, that she did not return; she was no light-headed runaway, but a virgin chosen by God for a mighty mission to France,—a warrior maiden whose heroic courage the Church honors at the altar.

Courage or fortitude, the Angelic Doctor tells us, is a virtue that controls the reactions of a soul aroused by the presence of danger¹ it controls above all the fear that wells up in a man's heart when he must face death.² Ordinarily, it is a natural virtue; that is, every man without exception may acquire it by performing the small acts of bravery that daily life demands. But more lofty than this natural courage can ever be, is the supernatural gift bearing the same name. It is poured down by the Holy Spirit into the heart of every man in the state of grace, and is increased according to His Will and the dispositions of the soul in which it resides.³ In both these forms, courage is a necessary quality, too; for in a broad sense, it is a condition of every virtue. It takes a brave man to be a good man.⁴

Now Joan of Arc was courageous indeed; her life radiates with magnanimity, with magnificence, with patience, and with perseverance,—the four characteristics of true fortitude.⁵

¹ *Summa Theol.*, II-II, q. 123, a. 3.

² *Summa Theol.*, II-II, q. 123, a. 4.

³ *Summa Theol.*, II-II, q. 139, a. 1.

⁴ *Summa Theol.*, II-II, q. 123, a. 2.

⁵ *Summa Theol.*, II-II, q. 128.

Magnanimity, the first element of fortitude, is nobility and largeness of soul and mind. It stimulates man to undertake tasks that require great virtue and bring great honor; it connotes a trust of avoiding evil and of realizing good, accompanied by a hope of finishing every work that is begun.⁶ Without magnanimity, the Maid of Orleans would have been useless to God and to her country. For almost insurmountable were the difficulties before her, when in her thirteenth year the "Voices" of three Saints whispered to her the awful message that it was she who had been chosen to deliver France from the tyranny of England. *She!* a mere girl! a peasant, poor, peace-loving, untutored! ignorant of the art of war, unacquainted with the manners and the company of the great ones of earth! She—from a stool beside her father's fireplace and a little village in Lorraine, "to a station in the van of armies, and to the more perilous station at the right hand of kings."⁷ The heavenly message caused her agony. She pleaded with God for two whole years to have mercy on her weakness. But Heaven's only answer was the ever-increasing insistence of her Voices, and the command to trust God: "My grace is sufficient for thee." Joan conquered her fears that seemed so reasonable, and started for the Dauphin's court at Chinon. *That* was magnanimity.

Magnificence, the doing of great things, is the second mark of fortitude⁸; and Joan's career was truly magnificent. Before her coming, the English were certain of their power to wrest from the rightful heir to the sceptre of France the fragment of a kingdom he yet retained. He himself, uncrowned and incompetent, despaired of success. Yet, on the second day of the second month *after* her coming, the English were forced to abandon the siege of Orleans, a city whose position was for them strategically invaluable. One of the thirteen greatest battles of all history had been won by a peasant girl of seventeen summers; and French morale had been restored. ". . . thou hast done manfully, and thy heart hath been strengthened."⁹ Joan had done great things; her fortitude was in a very real sense magnificent.

The third characteristic of fortitude is patience, which merits a man praise for bearing things that distress him in this

⁶ *Summa Theol.*, II-II, q. 128, a. 1, and q. 129.

⁷ De Quincey, Thomas, "Joan of Arc."

⁸ *Summa Theol.*, II-II, q. 128, a. 1, and q. 134.

⁹ *Judith*, xv, 11.

life, without being unduly saddened by them.¹⁰ If there was one imperfection that might have been pardoned in the Maid, certainly it was impatience; for throughout her military career, it was her evenness of temper that was most sorely tried. She had proved to her Prince, Charles VII, the Dauphin, that her mission was from heaven. Had she not revealed to him her knowledge of the deepest secret of his soul? Had she not raised the siege of Orleans, and been wounded by an arrow according to her own prophecy? Her sovereign notwithstanding this, hesitated to confide in her. Slow, very slow he was to send her against the numerous walled towns and bridges still held by the English in central France. "And thereby, should help come to them, they might cross in strength into Charles' land, and perhaps overcome him yet. Therefore would Joan have carried those cities and bridges at once and stormed them, and when they were taken march straight to Rheims for the crowning and anointing of the King."¹¹ But the court delayed; the King was kept back by one of his powerful but false counsellors. When at last her entreaties did prevail, a month had gone since the great day of Orleans. Then she set out joyously with her captains and her men, Charles following reluctantly and sheepishly. Two months and two weeks were consumed, whereas a fortnight would have more than sufficed for the Maid's splendid pageant of victories. Not until the seventeenth of July was the Dauphin anointed and crowned in the High Church of Rheims. Remember that during all these needless delays the Maid knew that she had but a year for her mission, and that her Voices kept bidding her urgently to march. Saintly and heroic was her unending patience. She accepted the disheartening and provoking sloth of men as the Will of God.

The brightest badge that the courageous wear is perseverance.¹² Joan of Arc wore this badge, and kept it on her breast while fire reached down into her being and separated soul and body. What was the secret of this perseverance?

When all her mission was accomplished,—when Orleans was liberated, when Charles was crowned, when the retaking of Paris was entirely prepared for,—Joan was made prisoner by traitors to France, sold to the English, and turned over to the Church—that is, to the rascal bishop, Peter Cauchon, who ap-

¹⁰ *Summa Theol.*, II-II, q. 128, a. 1, and q. 136.

¹¹ Belloc, Hilaire, *Joan of Arc*, p. 77.

¹² *Summa Theol.*, II-II, q. 128, a. 1, and q. 137.

propriated to himself and his evil dependents the name of the Church. He had received a questionable jurisdiction to try the Maid; so, three days after her nineteenth birthday, he began proceedings that were to last four months. During all that time, Joan showed how a weak girl can persevere. Of the unnumbered sufferings to which she was subjected, let us consider those that throw most light on her lofty virtue.

First of all, she understood that this trial was the merest travesty of justice, a machine wound up daily by Bishop Cauchon to run until it struck her dead. Despair might have been born of her knowledge of this, of her inability to understand the pedantic diction of the theologians, of her awareness of small and mean attempts on the part of the judges to make her contradict herself. Her Voices were silent. There was little to strengthen and comfort her, from a human point of view, save her natural sharpness of wit and buoyancy of spirit. Firm as her belief was that God had not abandoned her and that He would not, she was unable nevertheless to perceive the influence of His all-powerful help. Yet she answered resignedly, even cheerfully, all the foolish questions; she foiled her learned interrogators, and often her simple, ringing replies made them blush for shame.

When they were finally gone for the day, she turned back to the four bare walls of her prison, to the oppression, "almost inconceivable to us, of those five months of heavy chains, persecutions, moral and physical violence, sickness, absence of human friendship and support, lack of hygiene and honest food . . . and lastly, the unbreathable atmosphere of snare, spying, and treason."¹³

We find her, too, with a temptation exceedingly bitter; she was confronted by an insoluble riddle. She knew that her visions and all her life had been directed by God, and with all her heart she was loyal to the Church. But Cauchon claimed that he was the infallible representative of that Church; her Voices were from the Devil, he said, and damnable. In her conscience, she was certain that her supernal visitors were from God; yet . . . what a dilemma! "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"¹⁴ Fiercely racked on this spiritual engine of torture, still she kept her trust in God, and her indomitable strength.

¹³ Jules-Bois, H. A., "The Trial of Joan of Arc."

¹⁴ I Cor., xiv, 8.

Far worse than the false trial, her oppressive dungeon, and this bitter riddle, was her fourth intense sorrow. "Out of his power for granting or denying the sacraments, he (Bishop Cauchon) made a weapon against her and her Revelations. These sacraments, the very life of her soul, he refused to her, if she would not repudiate her Apparitions Cauchon used the consecrated Host, offered or drawn back, as an instrument of his satanic force."¹⁵

And finally—a pain perhaps worst of all—the sweet Voices of Michael, Margaret, and Catherine, the heavenly comforters and teachers of Joan, now seldom spoke with her. They had promised her deliverance, so that she had hoped for escape from prison. Instead, she had been judged guilty and turned over to the "mercy" of the State. She was alone—alone, almost, as Another had been alone, when the sun hid its face at midday, and a dreadful cry broke the cowed hush of a Jewish rabble. But Joan could not be separated from her Lord. "Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed."¹⁶

Let us look upon her for the last time as she stands, happiness and peace in her eyes, bound to a stake that tops a high pile of faggots, and crowned with a paper mitre bearing the inscription "*Heretic, Relapsed, Apostate, Idolater.*" She understands now what the deliverance is that her Saints promised her. As the slow, cruel flames lick upward and the thick smoke chokes and blinds her, she cries aloud that her Voices do come from God and have not deceived her. Six times from the blazing cloud she cries out the name of Jesus. "And after that there was silence, and no sound but the crackling of the fire."

The daughter of God, of whom the world was not worthy, had gone home to her Father's house. She had gone home, but behind her she had left in the minds and memories of thousands who loved her, a sweet and powerful example of fortitude and courage in every hardship: of magnanimity in undertaking the mission divinely pointed out to her, of magnificence in its achievement, of patience amid the treachery and incredulity of a nation for whom she gave her life, and of perseverance to the last hour of anguish, on this stake in the market-place at Rouen. Into the waters of the Seine, the executioner cast the ashes of her body, and her heart unconsumed by the fire. But Michael

¹⁵ Jules-Bois, H. A. *op. cit.*

¹⁶ I *Cor.*, xiii, 8.

and Margaret and Catherine bore aloft to the arms of God a spirit whose fortitude had shone more brightly and towered more loftily than the glare and reach of the mightiest flames of adversity.

BIBLIOGRAPHY

- St. Thomas Aquinas, *Summa Theologica*, II-II, q. 123-140.
 Billuart, Charles Cardinal, *Summa Sancti Thomae in loc.*, Dissert. II.
 Lang, Andrew, *The Maid of France* (4th ed., London, 1929).
 Belloc, Hilaire, *Joan of Arc*, (Boston, 1929).
 De Quincey, Thomas, "Joan of Arc," *Tait's Magazine*, 1847, March and August.
 Jules Bois, H. A., "The Trial of Joan of Arc" (Pierre Champion), *Com-monweal*, XVII (1932), 50-51.

ANGELICUS

REGINALD COFFEY, O.P.

Where great men tried to look and fainting failed,
 Dazed by the brilliance of eternal skies,
 Into the sun you gazed with face unveil'd.
 It blinded not your pure angelic eyes.

O Thomas, wingèd messenger of Truth,
 Whose written words indeed are ebon jewels
 Bearing God's image every one,—in sooth
 The world salutes you, Angel of the Schools.

MIXED MARRIAGE—UNMIXED TRAGEDY

WILLIAM CURRAN, O.P.



THE Catholic who truly appreciates his religion, no tragedy is comparable to loss of Faith. It is a complete disaster. It is the destruction of the foundation work of the only bridge by which man can communicate with God.¹ An understanding of this is by no means as widespread today as the estimated number of Catholics might indicate. A measure of the lack of appreciation of the importance of Faith is the degree of astonishment with which even Catholics regard the treatment meted out to heretics in the Middle Ages. Nor can repugnance only to the tortures then in common use be pleaded here. Upon these, our more delicate civilization looks askance for a different reason. It is the failure to comprehend the importance that the Ages of Faith attached to the crime itself, that accuses present-day Catholicism. The external form which correction or punishment takes in any age is accidental. But the crime, "loss of Faith"—or rather *rejection* of Faith—was no more awful then than it is today.

But Catholics today have come by some strange perversion of reason, perhaps by the use of the phrase "loss of Faith" itself, to the opinion that its loss is something that happens to people by the operation of agents beyond their control. Emphasis is placed on the element of misfortune while the fact that the misfortune is entirely voluntary is forgotten. In the minds of present-day Catholics a man who has lost his Faith is very like one who has lost his pocketbook, entirely a victim of circumstances.

Faith, once it has been given as a free gift of God is not lost save by sin. It is not withdrawn by God even as a punishment for sin; its loss is always a special sin in itself. Unless a man voluntarily omits to do what he ought to do, he will not lose his Faith.² A consideration of the nature of Faith makes this evident. Faith is concerned with knowledge and hence it is

¹ *Summa Theol.*, II-II, q. 2, a. 3.

² *II Sent.*, dist. 39, q. 1, a. 2, ad 4.

properly an act of the intellect. Since however the object of Faith is not known in itself but only through the testimony of another, the will must command the intellect to assent. If one is told that King George V of England is dead, he assents by an act of his intellect to the proposition, but since he himself has not seen the dead body of the late king, his will must command the assent which his intellect gives.

But God will not force our will, and nothing else can. Faith is not lost, then; it is rejected. Faith is rejected by an intellectual act which the will commands; for as was just noted, it is at the dictate of the will that the intellect accepts faith.³ The picture that is often drawn of the unfortunate person more sinned against than sinning, who cannot submit his intellect, try as he will, is not true to fact. He is not required to see and understand what he believes; he is required only to believe it. His intellect is required to assent by an act of his will to truths which are inevident. His will is free, free to extort assent from his intellect even when that faculty is torn and twisted by difficulties and faced by apparent contradictions. Saint Augustine very briefly sums up the whole matter. "A man is not able to believe unless he wishes to do so."⁴

Rejection of Faith, then, is always a sin. In the whole category of crimes against God there is but one sin that is more grievous. This single exception is hatred of God. Next to it and exceeding all others is rejection of Faith.⁵

The present-day attitude toward the outlook of the Middle Ages upon loss of Faith—an outlook for which even good Catholics feel themselves called upon to apologize—in itself as an isolated fact would be unimportant.

There is a much more practical and more sorry indication of present-day misconception than that. This is the increasing number of mixed marriages in the Church. It would be hard to conceive a more fertile source of positive danger to Faith. For to contract a mixed marriage is to form the closest union that can exist between creatures, with someone who at best is totally indifferent to Faith—which a Catholic must consider the necessary means to eternal happiness, the only thing that gives purpose to life.

There are in general only two types of mixed marriages

³ *Ibid.*

⁴ Tract. in Joannem, 26, § 2.

⁵ *Summa Theol.*, II-II, q. 20, a. 3.

which do not result in the conversion of the non-Catholic. In the more unfortunate of the two, the Catholic family is made to give up the practice of religion. Either a direct and unequivocal demand is made, or difficulties are placed in the way. The marriage promises are scrapped and the children, unbaptized, are reared as pagans.

The second is the more favorable outcome of a bad situation. The Catholic party is left free, even aided in the practice of the Catholic religion and the children are baptized and brought up as Catholics. This condition is certainly less unfavorable to Faith than the other. But it remains so while—and only while—the children do their thinking through the mind of the Catholic parent. When they have come to the age of independent thought, the danger lies precisely in the tolerant attitude and virtuous life of the non-Catholic parent. To the child of such a marriage, the danger of mixed marriage can make little or no appeal. Because of the harmony that always existed in his own home and from the virtues of his non-Catholic parent, the child will easily reason away the danger of mixed marriages. It will be useless to tell him the verifiable truth that his home is the rare exception. He has been deprived of his birthright, the strong Catholic instinct to guard his Faith jealously and expose it to no unnecessary peril. Like Saint Peter, he is ready to thrust himself into danger, and negligible indeed is the probability that his resistance will be greater than that of the impetuous Apostle.

Moreover, no matter how favorable the outcome of any mixed marriage may seem to be, there always remains the insuperable barrier between Catholic and non-Catholic. As long as the marriage remains a mixed marriage, the mutual help which husband and wife should render one another is, in some most important respects at least, impossible. There is a field of knowledge and there is a terminal of affection possessed by the Catholic which the non-Catholic party usually does not even consider. For if he were convinced, as the Catholic should be, that there is but one Truth and one Good, and one Way to the possession of them, he would be just as unwilling to marry a Catholic as the Catholic should be to marry him.

Any age as given to mixed marriages as the present, is an age in which the gift of Faith is underestimated. No one deliberately exposes to danger of loss that which he prizes above all else; yet to take as a life companion, as co-educator of one's

children, someone who lacks the Catholic Faith, is to do just that. As long as it can be said that mixed marriage is not uncommon or that Catholics do not shrink at the thought of such a union, so long can it be said that Catholics do not appreciate their Faith.

This accusation leveled at Catholicism today is bad enough, but there is a worse one. *Catholics are not doing enough to change this situation.* The time to prevent a mixed marriage is not when the couple come to a priest for a dispensation. The time is long before that. The preventive is not the impatient remonstrance of the priest, but something much more potent than that, something much more suited to man's essential nature.⁴ It is the formation of habits.

It is the formation first of all of habits of thought, since Faith is essentially in the intellect. Then it is the perfecting of these habits of thought by compelling them to overflow into habits of action. In other words, the preventive consists in surrounding Catholics with a Catholic environment. Nor is such strong insistence upon this natural remedy for mixed marriages a subtraction from God's omnipotent causality. It is rather a vindication of it. For while He and His sacraments remain the only efficient causes of the inception and augmentation of Faith, nature by the power with which He endowed it is a dispositive cause performing the work which He gave it to perform.

The only protection, then, which, under the grace of God, can offer any degree of security against mixed marriages is Catholic environment, which is generative of habits of thought and action opposed to such unions. Man is affected throughout his life, to a less degree indeed as he grows older, but very strongly in his younger years, by his environment. Nothing could be more natural. Man is placed in his environment precisely so that he may be affected by it, first to a greater knowledge and then to a more intense love of God.

The most important aspect of Catholic environment is Catholic education. This should begin not when the child enters grammar school but from the moment that he begins to acquire knowledge. It is really never too early to begin. The habit of Faith is infused at Baptism, but acts of Faith will never be produced unless truth is proposed for assimilation. At no period of life is man so plastic, so pliable as he is during his pre-school and primary school years. To the child, the highest authority

⁴ *Summa Theol.*, I-II, q. 49, a. 4.

is the nearest and dearest authority, regardless of the teacher's objective claim to such distinction.

Important however as this early education is, it is not at all sufficient. In the high school, the authority of the teacher is sufficient to color facts to a marked degree, and often the improper assimilation of one fact is the beginning of a prejudice that will never be overcome. Even in the college or university, the student is subject, sometimes unconsciously, to the influence of the professor whose knowledge or personal charm appeals to him most. This fact is not a disadvantage. Youth is a God-given period of life during which the individual is willing to take on authority that which he must learn but which he cannot reason out for himself. It is no more than right that the student should believe what he hears on the authority of the teacher, in order that he may come to the perfection of knowledge.⁷ But this period of life must be used, not abused. It must be the beginning of that habit of thought and action which is to protect Faith.

When the young man or woman has finished the process of formal education, environment still has its effect, in a lesser degree, it is true, since the habit of thought and of action has been formed and it is now a question of preserving and of strengthening it. The means of strengthening this habit is to be had for the taking. Man is a social animal. The need for the society of his fellows exists in man; the fulfillment of that need can be met in a great measure in his parish. Young men marry young women in whose society they are thrown. Catholics ordinarily will marry Catholics whom they see in Church and know in the social life of their parish, who have tried each other's patience in the parish dramatics, who have united in the various parish societies to make successes of parish entertainments, who are fellow students in the courses in Apologetics which the parish offers to her members.

Through it all, these young people are strengthening the habit which is to protect their Faith. They are surrounded by a Catholic atmosphere, steeped in Catholic tradition. If the temptation comes that would expose to danger their own Faith and that of their unborn children, they know no other answer except that this precious gift must be safeguarded at any cost.

The Church in America has so many things of which she may be justly proud—her parochial school system, her wide

⁷ *Summa Theol.*, II-II, q. 2, a. 3.

awake press, her splendid priests, her active laity—that this consummate shame of mixed marriages is the more disgraceful in contrast.

The end of the Church is the salvation of souls. Can it be said that her duty is fulfilled when she has used only the obligatory means to this end, the means that are of precept? It can never be said, as long as any means remain untried that are not evil. The obligation of the Church to foster Catholic social life in a country which is predominantly Protestant is not to be lightly estimated. If she condemns mixed marriages—and she does with all the vehemence of her motherly heart⁸—she must promote with all her power the strongest preventive, under God, that is effective in checking them—Catholic social life.

Where Catholic social life and Catholic education provide a Catholic environment, there will flourish habits of thought to oppose the enemy to Faith that is found in mixed marriages. There will be found Catholics "to contend earnestly for the Faith once delivered to the saints."⁹ There will be found young men and young women who will suffer anything but the accusation that they are willing to place themselves in danger of meriting the condemnation leveled by Saint Jude against those who have rejected the Faith: "clouds without water, which are carried about by the winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever."¹⁰

⁸ Benedict XIV., *De Matrimoniis Clandestinis in Belgio* (Denz. 1455).

Cf. *Code of Canon Law*, 1060.


⁹ Jude, 3.

¹⁰ Jude, 12, 13.

PHASES OF ART

THEODORE CARL, O.P.

God and Man

OD is the great Artist. Because He is All-Beauty, He is Himself His own inspiration. In Himself He sees beautiful things that man's eye has never seen, nor his ear heard. God conceived this beautiful world; that was poetry. He formed it; that was sculpture. He colored it; that was painting. To His own image and likeness He made men and women; that is His masterpiece. He is the divine and eternal Artist, the artist of artists, the artist of beauty. He is the sublime, exalted Beauty, magnificent, supreme. For He is God.

Man, the man artist,—who is he? He is God's pupil, a poor, fumbling imitator of God's masterpieces. Nature is his only starting-point; nature is his only book of ideas. He must bring it through his senses; he must study it. From it alone can he obtain inspiration. Imitate it he must, in his creation of art. For though he form in his imagination the elements of a new picture, extraordinary, lofty, and sublime, yet God had painted that same picture in His own divine Mind, even before the creation of the world. No image ever conceived by man and no picture ever limned by him is independent of God's knowledge. For the man artist is God's pupil.

The First Artist

Let us pay tribute to the first artist. His pictures do not draw large crowds to great galleries. There are none there. It is on the walls of caves that the first artist's creations are chalked. For he was a cave-dweller. Surely he was not a brute animal, and just as surely he was not a *link* between beast and man. For no brute and no super-beast draw pictures in their lairs. Neither brute nor super-beast stands off at a distance to admire a work of beauty. But this cave-dweller drew, and admired his drawings. Down in his deeper self, down in his soul he must have dreamed dreams of loveliness and beauty. He dreamed of pleasanter dwellings, for he beautified his own. He dreamed of nature. He saw the slim, graceful deer. He

knew the thrill of gorgeous sunsets. He divined exquisite faces in the flames of his evening fire. He lay in tall grass to watch graceful figures form and unform in the down of the floating clouds. He peered at delicate designs in the fragrant flowers and in the thick leaves of the trees. Beauty for him was everywhere. His seeing and his musing and his dreaming forced him to express their images in broad, sweeping lines on the walls of his cave, and to seek pigments from earth and plant and beast. He showed other men what they had seen every day, yet never seen once. He opened the eyes and the souls of his wife and children and his fellows.

Art in Greece and Rome

Long ages passed, civilizations fell and rose, rose and fell, till Greece and Rome came and surpassed them all. Their noblest sons admired beauty and expressed it in art. They admired nature—their splendid painted and colored frescoes were alive with God's glory. They admired the body's beauty—they carved it in immaculate white marble. Their gods and goddesses were made as fair as man's trained hand and eye could sculpture them; they were overwhelmingly beautiful. Their mythology expressed itself in art. Artistically expressed mythology became their theology, and they paid worship before their statues to the divinities that lingered near to see. The pagans celebrated joyful festivals before them. They sang rhythmic, melodious songs about them. They plucked the lyre's strings, and danced gracefully around them.

But when later generations realized that the beautiful statues of their gods and goddesses were only shadows of shades that were not and could not be, their mythology ceased to be theology. Then the gay life of the festivals to the gods lost its savor and became dreary. The rhythmic, melodious songs faded into a gloomy memory and ghostly echo of the past. The graceful dances in temple and grove became meaningless and a drudgery. The delicate music of the harps sounded a last faint note and died away. Paganism was weary. In frescoes, mosaic work, sculpturings, and architecture, it had given its best to the world. Now it lay dying, its heart dismal, empty of hopes and dreams. Death was a door to nothingness. It died, but it yielded a rich heritage to Christian civilization. And soon this dead Grecian and Roman world was to be reborn, regenerated in the water of the Church's baptism. Because these nations had made their gods and goddesses as beautiful as possible, they were better prepared to be raised to life again. For love of natural

beauty had gone before a love of the supernatural beauty of the Christian religion.

Christian Art Down the Centuries

The consuming and zealous faith of the early Christians in the doctrines of the Church was so strong that it demanded external expression. The faithful had to manifest their belief in the sublime, majestic teachings of Christ. On the walls of the catacombs, artists depicted the articles of their creed in rich symbols. A dove represented the Holy Spirit or the soul of man. A pelican or a mystical fish represented Christ. The Eucharist, the mystery of bread and wine that is not bread and wine, was symbolized by a vine, milk, or bread. Sin, death, resurrection, the future life, and the sacraments that gave them God's grace to persevere in trial and persecution, were shown in type and figure.

It was Rome's bitter persecution that led the early Christians thus to employ secret symbols of the mysteries of their Faith. No representations of Christ or His miracles could be allowed, lest the pagans discover Christian homes or places of worship. Representations of the God-man suffering and dying on the cross, or hiding His divine identity under the veils of bread and wine, were avoided most of all, lest holy things be trodden under the hoofs of swine. The Romans despised humility and were afraid to display sympathy for suffering. Their outlook on life and manhood was wofully warped and false. Only carefully and slowly and tactfully could 'Christ and Him crucified' be preached to those whom He had died to save. So the Master lifeless on His cross was typified by a slain lamb. Seven long centuries were to pass before an assembly of Greek Bishops dared to decree that pictures of Our Lord should show Him pouring out His life blood on the Tree of shame, and before our crucifix assumed its present form.¹ Meanwhile, art through symbols helped priests and catechists in the religious instruction of catechumen and neophyte, and kept the consoling and strengthening truths of Faith before the eyes of suffering and hounded Christianity.

In her infancy then and down to the fourteenth century, the Church expressed her doctrines first in impressive symbols and later in both symbols and pictures, far more than she does today. Since most of the faithful could not read, religious art was one of their principal professors in the Faith. Lowly wayside shrines as well as towering churches were decorated with pictures and images of Christ, the

¹ La Farge, John, *The Gospel Story in Art*, p. 284.

Saints, and holy things. From the tenth to the fifteenth centuries, moreover,—the period of the building of the Gothic cathedrals,—representations even of the common things of everyday life were introduced into places of worship. On the walls were painted pictures of the stars, of the moon and sun, of fruit, flowers, and animals. To the Moyen Age, all nature spoke of God. The heavens showed forth the glory of God, and the firmament declared the work of His Hands.² Creation had pointed out God to His sons; His sons wished in turn to lead creation back to their Father.

Protestantism and Art

What rôle did Protestantism take on the stage of art? Before we see, let us recall the last act before the new heresy's entrance into the vast drama:—the Act of the Renaissance. There was something majestically beautiful about it. Beauty was expressed for the men of that age in everything. As was just noted, the faithful knew that everything came from God. They knew that everything must return to Him. The perfection of a homemade table or chair meant as much to them, in a way, as their artistic work on the Gothic cathedrals. For they tried to acquire perfection in doing everything, great or small. This perfection meant for them the perfection of their soul. It was a perfection that brought them nearer to heaven, nearer to their God. Their soul's life was measured for them in terms not material and physical, but supernatural and spiritual. Above everything in this world, on their journey to heaven they valued the soul and its perfection.

The spirit of the era of the Renaissance was bright and warm. Artists painted marble statues and wood carvings in brilliant colors. Their clothes, their houses, their walls and ceilings were glad with summer's hues. Christ was depicted and imaged in public places that were visible from their own doors and windows. They would not have been too greatly surprised to see Christ in person walking down their streets.

Then the curtain rose on Protestantism. Summer was over for art. The enchanting, delicate colors faded into decay like once gaudy autumn leaves sadly withering. The cheerful hues were dejected to gloom and despondency. Time chipped the brilliant tints from marble statues and wood carvings. Protestantism brought cold, damp, dreary winter to churches once Catholic. Beautiful and inspiring stained-glass windows were shattered. Paintings and statues were

² cf. *Psalm* xviii, 2.

destroyed. Sanctuaries were robbed of their lovely altars. The new creeds moved in, and with them stalked in frost and ice.

Protestants have interested themselves in art, and indeed, have given the greatest names to the science of esthetics.³ But their contradictory systems conflict harshly as their sects, agreeing only in this, the leaving out of the soul of man, and the forgetting of his sublime dignity. They dare not take into account his purpose in life and his eternal destiny.

What have these Protestants produced after being in the field of art for over three hundred years? They have produced material, physical beauty. The Greeks did that, too. But as a group they have never attained to true spiritual beauty.

During the last few years, Protestantism has been coming back to the aim and the methods of Catholic art. The irony of it! Non-Catholic artists are desiring to bring Catholic beauty back in brilliant colored paintings, in graceful statues, and in fine architecture. They desire the truly beautiful. They will take hold of its body, perhaps; but never will they grasp its soul until they find its secret within the one true Fold. May God direct their search, and speed them on their way.

The Future of Christian Art

The history of art has revolved, roundly speaking, in cycles of five hundred years. In the fifth century before Christ, the pagan world produced its greatest works of material and natural beauty. Christ came; and when His Church split open the chrysalis of the catacombs and flew out into God's sunlight, gorgeous and beautiful, her artists built the seven great churches of Rome. In the third period, from the fifth to the tenth century, Romanesque architecture evolved. The next cycle witnessed the birth and burgeoning of Gothic art with its masterpiece, the cathedral, and looked on at the beginning of the Renaissance. The latter gave to the world paintings and carvings that later days have tried in vain to equal in conception and execution. It was the golden period of art. Its joyous, vibrant melody still drifts across the still night waters of time, far more welcome to our earth-tired ears than the clanging, discordant notes of the artistic aberrations of today. Since the day of the Renaissance passed, few masterpieces have taken shape under pen or chisel of either Catholic or Protestant artists.

³e.g., Baumgarten, Hegel, Kant, Schopenhauer, Herbart; Malherve, Boileau, Perrault, Taine, Voltaire, Diderot.

The principal reason hindering a fruitful harvest from the Protestant Churches has been discussed in a previous paragraph. The yield of the Catholic Church has been scanty because she has been absorbed to a large extent in defending her doctrines against modern heresies and in protecting and strengthening her children in their Faith. Moreover, the loftiest spiritual art cannot be created in an atmosphere of social unrest. Art demands tranquillity. The centuries from the Renaissance on have been turbulent for the Church, and even today she enjoys little peace and quiet. She is undergoing persecution under one form or another in nearly every country of the world.

But when peace and tranquillity return to our distracted world, perhaps once more our Faith will burst forth in glorious, uplifting art. It is time. The cycle is here again. The second cycle of the world's art, corresponding to the first cycle of the art of the Church, was majestic in its capture of beauty. The third period, that concurrent with the "Dark Ages," saw a decline. But in the fourth era, Europe rose upward with the spires of the Gothic cathedrals. With the Protestant period, came a second decline. Will not another cycle of attainment soon begin to send up its fragrance toward heaven? Again the world will know that all art comes from God, and that art is not for art's sake, but for man's—to lead him along his narrow road to God.

BIBLIOGRAPHY

- Callahan, Leonard, O.P., *A Theory of Esthetic*, (Washington, D. C., 1927).
La Farge, John, *The Gospel Story in Art*, (New York, 1926).
Marucchi, Orazio, *The Evidence of the Catacombs*, (New York, 1929).
Maritain, Jacques, *Art and Scholasticism*, (New York, 1930).
The Franciscan Educational Conference, *Report of the Seventeenth Annual Meeting*, (Washington, D. C., 1935).
Lunn, Arnold, *Now I See*, (New York, 1934).

JEROME OF MORAVIA, O.P.

STEPHEN CANNON, O.P.



FROM an academic point of view, there is as yet no satisfactory definition as to what a musician is. But it may be said that the highest type of musician is undoubtedly one who has creative fancy, deep emotions, and technique in expression. There is no record as to whether Jerome of Moravia was famous as an executive musician, but from his *Tractatus de Musica* it is certain that he was quite learned as a theorist and musicologist.

Brother Jerome was born in the province of Moravia, situated between Austria and old Hungary. Of his life we know only that he lived at the convent of St. Jacques in Paris around the middle of the thirteenth century and was to all appearances a fellow religious of Bl. Humbert and St. Thomas Aquinas.¹ St. Dominic had obtained an order from Pope Honorius III that the University should give his friars a house, and accordingly in 1218 the Dominicans received the convent of St. Jacques which they opened as a House of Studies for young clerics of the whole Order. This foundation was presently incorporated in the University, for as the late Father Jarrett succinctly observed "St. Dominic sent his first disciples to the universities, primarily that they might learn and ultimately that they might teach."² Msgr. Franz Xaver Haberl writes that Jerome of Moravia was very likely Master of Music at the Sorbonne.³ During the Middle Ages, music, such as it was, must have been thought a most important part of a learned education, as it was one of the sciences which made up the Quadrivium, the highest course in philosophical learning, consisting of arithmetic, geometry, music, and astronomy.

¹ Laporte, Vincent, O.P., "Précis historique du Rit Dominicain," *Analecta*, xxv, no. 4, 221.

² Jarrett, Bede, O.P., *The Life of St. Dominic*, p. 97.

³ *Kirchenmusikalisches Jahrbuch*, V (1890), 14.

The sixty-fourth book in the list assigned to be studied by students of the Quadrivium was the *Tractatus de Musica* of Jerome of Moravia. This work was written about the year 1250. Its original contains 187 vellum pages; the writing is difficult to read and is surcharged with abbreviations. At present it is among the rare manuscripts in the National Library of Paris. Jerome had given his work to Peter of Lemoges, a student and later one of the Masters at the University, who in turn bequeathed it to the Sorbonne for the use of the faculty and students, with the provision that it be kept chained in the chapel.⁴

In the preface to his work, the Friar writes:

"We have compiled by diligent study this summary from the various writings of our predecessors, so that when the brethren of our Order or others wish to judge of the quality of singing, whether it be true or false, refined or vulgar, and wish to correct mistakes and compose new melodies through their own efforts, they may be able rightly to accomplish what they desire to do. This, indeed, is not a mere vain or useless undertaking, nor a cheap work of musical science; but, besides bringing about the result of making one familiar with his own compositions, it makes him a singer, a judge, and a critic of new works."

This led M. François Fétis, the distinguished French historian, to conclude that Jerome was merely a compiler of the works of such authors as Boëthius, St. Isadore of Seville, Alfarabius, and Richard, and also of John of Garlandia, Franco of Cologne, and Peter Picard.⁵ But M. Edmond de Coussemaker, the highest ranking authority on medieval music,⁶ who edited the entire *Tractatus* of Jerome and included it in his first volume *Scriptorum de Musica Medii Aevi* in 1864, does not agree with him. As he says:

"Jerome is in very truth a compiler in that he reproduces more or less considerable fragments from the writings of Boëthius, Isadore, Alfarabius, Richard, and Peter; but chapters 18 to 25 as well as chapter 28 are his own, and if these were compilations the learned Dominican would not have failed to inform the reader of their authorship."

Coussemaker adds that Jerome was a musician versed in both the theory and practice of measured as well as of ecclesiastical music, and that his *Tractatus* is one the most important known writings in the history of music.⁷

⁴ Coussemaker, Ed. de, *Histoire de l'harmonie au Moyen Age*, Intro.

⁵ *Biographie universelle des musiciens* (2e ed.) III, 400, c. 2.

⁶ *Oxford History of Music*, I, 60.

⁷ Coussemaker, *op. cit.*, Intro.

⁸ *Ibid.*, p. 213.

Part of the preface in which Jerome points out the purpose of his work is strikingly similar to St. Thomas' Prologue to the *Summa Theologica*:

St. Thomas

"We have considered that students in this doctrine have not seldom been hampered by what they have found written by other authors, partly on account of the multiplication of useless questions, articles, and arguments, partly also because those things that are needful for them to know are not taught according to the order of the subject-matter, but according as the plan of the book might require, or the occasion of the argument offer, partly, too, because frequent repetition brought weariness and confusion to the minds of the readers. Endeavoring to avoid these and other like faults, we shall try, by God's help, to set forth whatever is included in this sacred doctrine as briefly and clearly as the matter itself may allow."¹⁰

Jerome

"We have considered that students in this doctrine have been greatly hampered by the many things that have been written, partly on account of the multiplication of useless words and notes, partly because the essentials have been transmitted not clearly but rather obscurely, and partly, too, because frequent repetition brought weariness and confusion to the minds of the readers. Endeavoring to avoid these and other like faults, we shall try, by God's help, to treat briefly and clearly of that part of music which pertains to the office of singing, all being comprised in a small volume in order that the necessity of consulting a number of books be avoided, and that what is sought be found easily and without trouble."¹¹

Also in the preface Jerome inserts the Latin poem of the famous Guido d'Arezzo which gives the distinction between a singer and a musician:

Between a singer and musician
Wide is the distance and condition;
The one repeats, the other knows,
The sounds which harmony compose.
And he who acts without a plan
May be defin'd more beast than man.
At shrillness if he only aim
The nightingale his strains can shame;
And still more loud and deep the lay
Which bulls can roar and donkeys bray.
A human form 'twas vain to give
To beings merely sensitive,
Who ne'er can quite the leading-string¹²
Or psalm, without a master, sing.¹³

¹⁰ Coussemaker, *Scriptorum de Musica Medii Aevi*, I, 2.

¹¹ Fathers of the English Dominican Province, *The Summa Theologica*, Part I, QQ. I-XXVI, lxxxix.

¹² The "leading-string" was the monochord, a single vibrating string, which, being subdivided by movable bridges in simple mathematical ratios, gave the main note of the scale which underlay all musical theory of that time.

¹³ Burney, Charles, translator, *A General History of Music*, (1776—new ed. 1935) Vol. I, 464.

Jerome's arrangement of the twenty-eight chapters of his work reflects a Scholastic training. In truly Aristotelian fashion, he begins with the definition of music, and considers in order its name, invention, division, and excellence, passing then to a treatment of the various speculative elements of music. Jerome defines music as "the movement of tones harmonizing together in an agreeable proportion one to another."¹³ He then quotes other definitions, the most curious and painfully logical of which is that of John of Garlandia.

"Science is the knowledge of a thing as it is. Science is divided into theoretical and practical. The theoretical is a speculative; the practical, operative. Theoretical science is divided into theology, that is, divine science, into natural science, that is, the knowledge of natural things, and into doctrinal science. Doctrinal science is sometimes taken in the strict sense and sometimes in the wide sense: in the wide sense, when the science proceeds by means of some certain and common rules. Doctrinal science in the strict sense is mathematics or quantitative science, as of numbers, etc. . . . Quantity is two-fold: continuous and discrete. Continuous quantity concerns lines, surfaces, and bodies; and this is also two-fold, for one kind of continuous quantity is movable and the other immovable. Continuous immovable quantity is geometry; continuous movable quantity is astronomy. Discrete quantity is likewise two-fold: absolute and relative. Discrete absolute is arithmetic, in which quantity is determined by absolute numbers. Discrete relative is music, in which quantity is determined by numbers related to sounds. Hence the definition of music is, the science of numbers related to sounds. Or, practically, music is the science of a multiplicity of sounds. Or again, music is the science of true singing and the easy path to the perfection of singing."¹⁴

Boëthius (475-525 A. D.), who transmitted the knowledge of the music of the Greeks to the Middle Ages, was, for Jerome, the master *par excellence*, even though his point of view was never that of a practical musician, but rather that of an arithmetician and a speculative.

Following his lead, Jerome devotes Chapter 14, 15, and 17 to a consideration of the arithmetical and geometrical proportions of tones,—matters which are of historical value to acousticians. Boëthius states his concept of music in this wise: "How superior is the science of music, the knowledge of its theory, to its practice, just as the intellect is superior to the body. He is a musician who has acquired the science of song through reason, without undergoing the drudgery of practice. All music is rationalism and speculation."¹⁵ The only one we know of who reached such a speculative plane was Pythagoras who under-

¹³ Coussemaker, *Scriptorum*, p. 3.

¹⁴ *Ibid.*, pp. 4-5.

¹⁵ Combarieu, Jules, *Histoire de la musique*, Vol. I, p. 221.

took a penetrating study of music leaving aside the testimony of the ear! The Pythagoreans were wont to boast that their leader heard even the music caused by the movements of the stars and planets by knowing the proportions of which their harmony is composed! In the seventh chapter Jerome gives a very lengthy recital of the arguments of the Pythagoreans on the music caused by the movements of the heavenly bodies and the objections which Aristotle urged against these arguments. Jerome, however, ends the chapter in these words: "Which of these opinions of these great men is the truer, we do not make so bold as to state, but leave this to be determined by our betters."¹⁶

In regard to plain chant, it is interesting to note that the present edition of the Dominican *Processionarium*, wherein are contained the rules for chant, gives no more or less than Chapter XXII of the *Tractatus de Musica*, "On the Ecclesiastical Tones in Particular." Hence we may conclude that the characteristic Dominican psalmody used today is substantially the same as that in use in the middle of the thirteenth century when Jerome wrote down the examples. In the chapter entitled, "Of the Manner of Composing New Ecclesiastical Chants," Jerome advocates diatonic and chromatic embellishments in the chant of the Offices of Sundays and of principal feasts, but he says that their use in the chant of the ferial Offices is an abuse not to be tolerated. Near the end of the same chapter, there is an amusing little hint in Jerome's words: "Sorrow is the special impediment to beautiful singing. Consequently, that chant is worth nothing which proceeds from heaviness of heart, and even though the melancholic may have beautiful voices, they cannot really sing beautifully."¹⁷

Of paramount importance to the history of medieval music is the chapter on the Discant, or method of harmonizing the plain chant. It is in this chapter that Jerome is really a compiler, since he includes the treatises of John of Garlandia, Franco, Peter Picard, and John of Bourgogne. The Discant was the infancy, as it were, of counterpoint; and counterpoint, in turn, developed into polyphony. If the early attempts of the Discant had its admirers, it also had its enemies. The Domini-

¹⁶ Coussemaker, *Scriptorum*, p. 16.

¹⁷ *Ibid.*, p. 94.

can Chapter held at Bologna in 1252 expressly proscribed the use of Discant by the brethren either in their own churches or in the churches of others.¹⁸ The Constitutions of the Order have ever forbidden the use of part-singing, and even the latest edition made in 1932 retains the term *discantus*.¹⁹

The last chapter of the *Tractatus* was considered of such merit that M. François J. Perne, the Inspector-General of the Paris Conservatoire in 1816 and the author of erudite works on some of the most obscure points in the history of music,²⁰ translated it from the Latin into French and added an interesting commentary for the *Revue Musicale* of 1828.²¹ This chapter is entitled: "Of the Four- and Five-Stringed Instruments, Namely the Rubebe and the Vielle." Concerning the vielle, the forerunner of the violin as we know it, Perne writes: "We are going to examine the structure of the vielle or violin of which Jerome of Moravia gives such particularized details as to the three ways of tuning as well as of playing it, that we consider this section of his work the first method for the violin which could have existed since the origin of this instrument."²² It is evident therefore, that if Jerome were an executive musician he was more than likely what we would call a violinist.

Jerome of Moravia brings the *Tractatus* to a close in a deeply religious vein:

"Let it be known to all who read this work that we have written all these things to the honor of Our Lord Jesus Christ and the most glorious Virgin Mary, His Mother, and St. Dominic, for the use of students,—not indeed to contradict the writings of others, or to overthrow their teachings, but rather to stimulate our betters to do more perfectly that which we have done less well. Wherefore, dear reader, mindful of our good intention, be kind to us, a poor sinner, and do not bite us with a reproachful tongue. What is worthwhile attribute to God alone; and if some things seem of little or of no use to you, regard them as mistakes, or acknowledging that you do not understand them, consider them as being inserted outside of our intention, and correct them with fraternal charity."²³

¹⁸ Fontana, V. M., O.P., *Constitutiones Ordinis Fratrum Praedicatorum*, p. 54, no. 4.

¹⁹ *Constitutiones*, O.P., 537, 1.

²⁰ *Grove's Dictionary of Music and Musicians*, (3rd. ed. 1935) IV, 121.

²¹ Vol. II, pp. 457, 481 ff.

²² *Ibid.*, p. 469.

²³ Coussemaker, *Scriptorum*, pp. 153-154.

BIBLIOGRAPHY

- Cousse-maker, Edmond de, *Scriptorum de Musica Mediæ Aevi* (Paris, 1864), Vol. I.
 Cousse-maker, Edmond de, *Histoire de l'Harmonie au Moyen Age* (Paris, 1852).
 Laporte, Vincent, O.P., "Précis Historique du Rit Dominicain," *Analecta* XXV (1917), No. 4.
Processionarium S.O.P., "Regulae Cantus."
 Qué-tif, Echard, O.P., *Scriptores Ordinis*, Vol. I.
 Eitner, Robert,—Quellen, *Lexicon der Musiker und Musikgelehrten* (1900).

MARCH SIMILE

SEBASTIAN CARLSON, O.P.

A muddy pool, ice-rimmed and bleak,
 Attempts to show
 A tree's sharp outlines, and the glow
 Of stars. Grotesque the trees, and weak
 The night-eyes grow.

If once the wind would lull and die
 The mud would settle; mirrored sky
 And tree would seem reality.

My soul—you turbid splash, unfrozen
 But deathly chill,
 Who travesty the deeds and will
 And words of Him Whom you have chosen—
 Be still, O still!

✠ REV. WILLIAM VINCENT LANCTOT, O.P. ✠

The announcement of Fr. Lanctot's death on Sunday, January 26th, was a surprise and a shock to members of the Order and to his friends. He died suddenly from an attack of apoplexy. His body was sent from St. Mary's Rectory, Johnson City, Tenn., to St. Rose's Priory, Springfield, Kentucky, where the novices kept vigil over it, chanting the Psalter from the time of its arrival until the solemn Requiem Mass at ten o'clock. Fr. Austin Vitie, O.P., was celebrant, Fr. Vincent Raetz, O.P., deacon, and Fr. Arthur Hall, O.P., subdeacon. A eulogy was delivered by Fr. George Carpentier, O.P. The very simple but impressive Dominican ceremonies were performed in the community cemetery of St. Rose. Military honors were paid by the local Veterans of the World War.

Fr. Lanctot was the son of Samuel I. and Adele Margaret (Baker) Lanctot. He was born at Harbor Springs, Michigan, May 19, 1886. His early education was received at Holy Childhood School, Harbor Springs, Michigan, and his college education at St. Joseph's College, Teutopolis, Illinois. In 1910 he was awarded the degree of Bachelor of Letters by the University of Michigan. During the World War, Fr. Lanctot served as a commissioned Captain in the U. S. Army. After receiving the habit of St. Dominic at St. Joseph's Priory, Somerset, Ohio, August 21, 1921, from the Very Rev. J. B. Connolly, O.P., he entered upon his novitiate, and a year later made his simple profession into the hands of Fr. Connolly. Two years of his philosophical studies were followed at St. Rose. These studies and his theological course were completed in the succeeding four years at the Dominican House of Studies, Washington. Bishop Thomas J. Shahan, Rector of the Catholic University, ordained Fr. Lanctot to the priesthood at St. Dominic's Church, Washington, D. C., June 21, 1928.

Two brief assignments were filled at St. Mary's Church, Bryantown, Maryland, and St. Vincent's Church, New York City. Seven years ago Fr. Lanctot was appointed assistant pastor at St. Mary's Church, Johnson City, Tennessee. During these seven years he sought out, fought for, and won back many souls to his Divine Master. Gentleness, holiness, patience, kindness, sympathy for the afflicted, and a whole-hearted giving of himself to all who asked, were his chief weapons for gathering a large harvest in so brief a period in the service of Christ.

Dominicana wishes to express its heartfelt sympathy to Fr. Lanctot's Mother and brother and to his relatives. B.M.S.

✠ **REV. FRANCIS VINCENT DI MICHELE, O.P.** ✠

On February 21, 1936, the Reverend Francis Vincent di Michele, O.P., was called to his eternal reward after thirty-six years of faithful service in the sacred priesthood of God.

Father di Michele was born in Potenza, Italy, on June 2, 1876. He was the son of John and Mary Josephine di Michele. While he was still an infant, the di Michele family emigrated to New York City. There Father di Michele received his elementary education at St. Columba's parochial school. Having been graduated from St. Columba's, he attended St. Francis Xavier's High School and College. He answered his vocation to the religious life when he entered the Novitiate of the Dominican Order at St. Rose Priory, Springfield, Ky. There he received the habit on October 10th, 1893; there too, one year later did he make his religious profession. During the next five years, as a religious cleric of the Dominican Order, he pursued the courses of Philosophy and Theology at St. Joseph's Priory, Somerset, Ohio. On Sept. 28, 1899, he was ordained to the priesthood by Archbishop Martinelli, then the Apostolic Delegate to the United States.

Father di Michele's first assignment was at St. Vincent Ferrer's Convent, New York City, where he labored for ten years until he was changed to St. Catherine's Church of the same city. In 1914 he was appointed to Aquinas College, Columbus, Ohio, the following year to St. Raymond's Church, Providence, R. I., and the next year to Holy Name Church, Philadelphia, Pa. In 1921 he was appointed pastor of Holy Name Church, Valhalla, N. Y. Here he remained to labor in the apostolate until God called him to his reward.

When he died at St. Agnes' Hospital, White Plains, N. Y., his four sisters and three brothers were present at his death bed.

On Monday, Feb. 24th, the solemn requiem Mass for the repose of Father di Michele's soul was celebrated at Holy Name Church, Valhalla. The Very Rev. Patrick A. Maher, O.P., was the celebrant, and Fathers J. A. Shiel, O.P., and G. A. Gavin, O. P., were the assisting deacon and subdeacon. Father M. J. Foley, O.P., delivered a glowing eulogy as a final tribute to his beloved brother in St. Dominic. Among the many clergy present in the sanctuary was the Very Rev. Dean Crowley, the local rural dean.

To Father di Michele's survivors, his beloved parents, his four sisters and three brothers, the *Dominicana* extends its sincerest sympathy.

May his soul rest in peace.

Q.M.G.

✠ **VERY REV. DANIEL RAYMOND TOWLE, O.P., P.G.** ✠

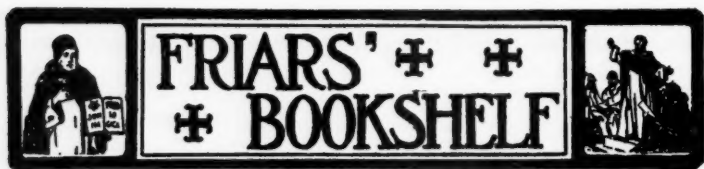
On February 27th, less than a year after the celebration of his golden jubilee as a priest, death brought to a close the truly apostolic life of Father Daniel Raymond Towle. He was born in New York City on October 9th, 1857, the eldest of nine children. Having received his early education in the public schools of New York City, he then attended Saint Gabriel's Academy of the same city.

After his year of noviceship at Saint Rose's Priory, Springfield, Kentucky, he made his profession on February 25th, 1877, to Father Egan, then the prior of that convent. His priestly studies were made at Saint Joseph's Priory, Somerset, Ohio. Then fifty years ago last July 19th, Father Towle was ordained by the Rt. Rev. Bishop Watterson. His was the first of many large classes of priests which the Dominican province of Saint Joseph's was to know within the next half century.

He began his great work as a priest when he was assigned to the mission band which operated throughout the Dakotas, Minnesota, Wisconsin and Illinois. His thirty odd years in this work of pioneering apostolicity were honored by the Provincial Chapter of 1909. This congress of the Fathers electors petitioned the Master General to give Father Towle the title *Preacher General*, which tribute was readily granted. For the last thirteen years of his life, Father Towle was the chaplain of the Dominican Monastery at Summit, New Jersey.

On Saturday morning, February 29th, 1936, the solemn funeral services for the repose of Father Towle's priestly soul were performed. The Rev. W. J. O'Leary, O.P., his classmate, was the celebrant, and Fathers W. A. Marchant and M. J. Foley, his brothers in Saint Dominic, assisted as deacon and subdeacon. Father V. C. Donovan, O.P., preached an inspiring eulogy to Father Towle's sorrowing friends who thronged to St. Antoninus Church.

Dominicana offers to his brother, Rev. Felix Towle, and to all his surviving relatives, its profound sympathy. W.J.B.



God: His Existence and His Nature. Vol. II. By R. Garrigou-Lagrange, O.P., S.T.M. Translated from the Fifth French Edition by Bede Rose, O.S.B., D.D. vi-576 pp. B. Herder Book Co., St. Louis, Mo. \$4.00.

When a fool rushes in where angels fear to tread, the result is tragic; but when Fr. Lagrange, the renowned Thomist, grapples with the antinomies relative to God and to human freedom, the result is tragic only for his opponents who vary according to the problem under consideration. In seeking the formal constitutive of God, in deriving the divine attributes from the self-subsisting being, in reconciling the divine attributes, he gives an important place to St. Thomas' doctrine of analogy in order to refute the exaggerated realism of Scotus and the agnosticism of Maimonides. The analogy of proportionality, the key to the solution of the divine antinomy, is expounded as the doctrine of St. Thomas and the foremost leaders of the Thomistic school. In solving the two so-called antinomies of modern agnosticism: "(1) The duality of subject and object essential to all knowledge cannot be reconciled with the divine simplicity; (2) Absolute immutability is contrary to divine life which presupposes, like all life, a becoming"—the author shows that Thomism results not in a contradiction, but in a mystery which is explained in a negative and relative way. The moderate realism of Thomas refutes both nominalism and realistic conceptualism.

The identification of essence and existence in creatures is the starting point of Scotus and Suarez, and the author shows by merciless logic the increasingly fatal consequences as this doctrine develops and extends. Scotus differs from St. Thomas on the great metaphysical questions; his doctrines cannot be called a unified system. Suarez is classed as an eclectic who chooses the middle way between Thomas and Scotus, although leaning towards the subtleties of Scotus rather than the clarities of Thomas. Both lower the conception of the supernatural life as well as destroy the necessary distinction between the natural and supernatural orders.

In his profound and extensive treatise on human freedom,

the author shows how Thomism makes its intellectualism the basis of freedom. In reconciling free will with the divine foreknowledge and grace, the genuine Thomists with their leader start from certain, general, universal principles under which the activity of the will is included. Not all the veils of mystery are torn aside in the Thomist solution, but whatever remains unsolved is not a contradiction but a mystery which the feebleness of our intellects cannot fathom. Molina's doctrine is given extended treatment. The Thomist's solution rests on the subordination of one total cause to the higher total cause. For Suarez coordination of two partial causes is the answer. The doctrine of potency and act is really the ultimate basis of the solution according to St. Thomas.

In the last chapter the author takes to task the various modern philosophers, against whom he had been defending himself throughout the work, and shows the inanities of their radical absurdity. The new metaphysics is really a puerile becoming, a negation of being. Modern philosophy must choose between the true God or radical absurdity.

There are four appendices and an index. The former are the result chiefly of controversy excited by the book proper. The author answers Fr. d'Alès, S.J., who claims that the doctrine of Molina was distorted. The translation merits the same praise for its excellence as Volume I, and this second volume should by all means accompany its fellow in the philosopher's and theologian's library.

Pain and the Providence of God. By M. C. D'Arcy, S.J. 133 pp. Bruce, Milwaukee. \$1.30.

An intriguing presentation of an intricate problem is this little book, one of the latest of the *Science and Culture Series*. The very presentation, fortunately, is itself entertaining—all of us wax enthusiastic at the thought of an "open forum," whatever the subject. By the author's leave we become eavesdroppers, listening to a Society meeting composed for the most part of "highbrows," "wherein each significant opinion is championed by its own chosen sponsor expressing his thoughts unhindered: the Scientist, the Atheist, the Artist, the Psychologist, the Mystic, the Agnostic, the Priest and whoever else participates in the general argument."

The problem—"how reconcile the existence of evil with the existence of a God Who is good?"—is an intricate one, for it involves moral and physical evil, primary and secondary causal-

ity, divine Providence, along with the philosophical and theological interpretation of these concepts and what they imply. Like pieces of a jig-saw puzzle, each of these elements has its own part in the delicate pattern of the whole. To misplace one ruins the design; to lack even one voids all hope of a finished product. Father D'Arcy arranges the pieces at hand and forms much of the design; but he does not pretend to give a finished product. For one indispensable piece is missing,—intimate knowledge of the Divine Plan.

After finishing the book, one has dabbled in many of the sciences; has scared aloft in the angelology of the Mystic, only to descend into Hell with the Last Doubter,—not to finish however before tasting of a light theological fare. The arguments (moral) are easily followed. The objections raised against the principal speaker, The Reader of the Paper, and their solution, makes for a wholesome treatment. In a word, the book offers an explanation to every reader to many of whom it will be a consolation in our own trying time.

R.H.A.

Moral Values and the Moral Life. By E. Gilson and L. Ward. 337 pp. Herder, St. Louis. \$2.50.

In presenting from a philosophical point of view the solution offered by the Thomistic system to the problem of morals, the author has allowed Saint Thomas to speak for himself. In most of the questions treated, M. Gilson reinforces his own explanation by extensive quotations from the Angelic Doctor.

The book has two parts, the theoretical and the practical. In the first part, the existence of God is presupposed and the author goes on to show that God alone is the Master Value or End of Ends for man. Man attains this end by operation proper to his rational nature, and by that which proceeds from his animal nature only in so far as this is guided by reason and will. He closes this part with a treatment of the principles of man's actions, interior (the virtues) and exterior (law). In the second part of the book, after a consideration of charity into which he draws faith and hope, he considers the four cardinal virtues, their companion virtues, and the vices opposed to them. He concludes with a treatment of the true end of society.

Praise is due to Father Ward, translator of the doctrine of Saint Thomas from the Latin, for the smoothness and freshness he gives to the English rendering. There are a few apparently typographical errors in this translation.

Attention is called to several inaccuracies of terminology on p. 173. Loss of charity does *not* mean the loss of faith and hope, which even when uninformed by the charity *do* merit the name of virtues—though they are not then perfect virtues,—and charity ordains faith and hope not to their *proper* end but to their *ultimate* end.

J.W.C.

The Mystical Body of Christ. By Fulton J. Sheen, Ph.D. 404 pp. Sheed & Ward, New York. \$2.50.

With the decline of Individualism and the subsequent swing to Socialism in thought and action, the Church, as always, has kept to the middle course. To those who may have forgotten, she presents ever anew her teaching of the Mystical Body of Christ, which is the Church. In this doctrine are combined all the perfections of which Individualism boasted, together with the perfections of Socialism.

Monsignor Sheen's timely book on the Mystical Body cannot be over-estimated, especially now that a false Socialism and rumors of more Socialism are attacking the peace of society. It is the author's purpose to inspire by this book a further study of a doctrine in the treasury of the Church to which little attention has been paid in modern times, because the Church has been concerned with struggles within and without her portals. Now, due to the decline of practically all intellectual opposition, the Church is able to look at Herself from the inside where she lives her most spiritual life. "The Church is no longer on the defensive; she is no longer on the offensive; she is on the descriptive—revealing herself to hungry hearts and minds as the Bread of Life."

With the *Summa Theologica* of St. Thomas and Sacred Scripture as his framework, Dr. Sheen paints again the magnificent picture of the Mystical Body of Christ. The style, which is his own, is clear and beautiful. Difficulties in understanding are smoothed away by his unusual power of giving apt examples drawn from every field.

As an answer to obvious objections, the chapter "Scandals" is inserted. It reminds us that the very weakness of some members of the Mystical Body is a potent sign of its strength. Consequent doctrines are exposed in their proper relation to the Mystical Body in the following chapters. Especially commendable is the tender treatment given in the chapter, "The Mother

of the Mystical Body." Here Dr. Sheen gives fitting tribute to Our Blessed Mother.

The book has appeal to the theologian as well as to the layman. It breathes of sound doctrine and deep devotion. Ample notes are given wherever they are needed. This book, together with the author's constant preaching on the subject, entitles him to the title of "Apostle of the Mystical Body in America."

M.M.M.

A History of the Church, Vol. II, *The Church and the World the Church Created*. By Philip Hughes. xvi-517. Sheed and Ward, New York. \$4.00.

That the author of this volume, carefully avoiding the indifferentism of all unstable schools of philosophy, has endeavored to give the English-speaking world an introduction to Church History truly critical, religious, philosophical and impartial, cannot be gainsaid. Since the work is but an introduction, though scholarly and founded on competent and reliable sources, it is free from the technicalities of a text book. It is readable and clear. The method is general. For detailed study of any of the problems or conditions of the ages treated, the appended bibliography is of much value. As the author says in the first volume of the work: "If it is so readable that its readers hastily desert it, once read, for the more substantial books it recommends, and desert those in turn for the sources themselves, it will have served its purpose."

This volume has no thesis. The subtitle, *The Church and the World the Church Created* is merely a working formula, even though to the author "it does indeed still seem—after the labor of reexamination which the writing of this book has entailed—that the facts of the history of the thousand years between St. Augustine and St. Thomas warrant the book's subtitle."

Besides the bibliography are appended an index and schematic charts and maps, which tend to make the book handy for the student in his research.

L.M.S.

The Catholic Eastern Churches. By Donald Attwater. 308 pp. Bruce Publishing Co., Milwaukee, Wis. \$3.00.

The Eastern Catholic Churches have been the subject of much misunderstanding and antagonism from their fellow religionists of the Latin rite. The general attitude toward them has been one of antipathy, or, at best, of indifference. This state

of mind may be partly explained by the confusion existing in the minds of most Catholics as to the orthodoxy of the Oriental churches. Some, it was realized, were in communion with the See of Peter. But which? Then too, a dearth of literature on this subject in no way alleviated the condition.

Happily, this has been remedied by the issuance of *The Eastern Catholic Churches*. Mr. Attwater, its author, is a distinguished authority on liturgies. In preparation for the work he spent two years in the East studying the rites and ceremonies of the various churches. To each is devoted a review of its history before and after the great Eastern Schism, together with an examination of its customs and their present state. The selections taken from the liturgy of each rite and the descriptions of the ceremonies have a beauty which is almost exotic to the Western mind.

At a time when the importance of the liturgy is being stressed throughout the Church, Mr. Attwater's volume is peculiarly opportune. He has given the English-speaking world a scholarly and reliable work. A.B.

Man The Unknown. By Alexis Carrel. xv-346 pp. Harper and Brothers, New York. \$3.50.

One of the best sellers among recent non-fiction books, Dr. Carrel's work attempts to give an ensemble of the scientific data concerning human beings. The attempt has been brilliantly realized. The exposition of medical data on the human body, particularly in Chapter III, has a beauty of imagery that approaches the poetic. In his own line of medicine, Dr. Carrel is a master; every stroke of his pen proclaims his complete dominance of the subject, defying criticism with a proud assurance that evokes only admiration.

Actually, Dr. Carrel's aims were even more ambitious. To complete the picture of man as we know him today, the book presents some very courageous, if rather pessimistic, conclusions on what science has done to the human make-up by showering comforts, protection, labor saving facilities upon it without reckoning the outcome of all this coddling. Dr. Carrel minces no words; to his mind the effect has been degeneration. What can be done about this degenerative process? What aspects of man has been overlooked in the past? What is the real picture of the complete man? The answers to these questions are the chief burden of the book and quite evidently are the fruit of long years of sincere thought on the part of the author.

As to his qualifications for answering these questions, the author himself tells us that he is no philosopher, that his statements are limited to scientific observation; and there we have the explanation of the pitifully tragic character of the whole book. Certainly Dr. Carrel is no philosopher; though traces of practically every philosophy ever conceived can be found in his book. Just as certainly he has not kept to scientific observation for such statements as: body and mind are created by the technique of analysis, being merely aspects of the same thing; religious and philosophical systems are all to be rejected, indeed all universal concepts must be recognized for what they are, purely mental constructs; the human brain is the creator of the universe, which is no more than the response of our nervous system, our sensory organs and our techniques to an unknown and probably unknowable reality. And so on.

More briefly, the philosophical side of this book—unquestionably the important side in the mind of the author—represents the frightened but proud wanderings of an undisciplined mind, like the terrified running of a lost child. There is in it too, the child's naïve faith in what it knows best; Dr. Carrel, after his slashing summary of the damage done to man by science, proposes as a remedy a super-science of medicine which at best would be plausible only after concerted action of twenty-five or fifty years of intense work by an ideally chosen few and would never be at the disposal of more than a limited intellectual elite. The problem is both more complicated and more simple than all that; after all, the goals of human life are the goals of every human individual, goals which must be aimed at not merely from the prime of life or at the height of intellectual productivity, but from the first dawn of reason until its last act. Which is undoubtedly why both the goal and the fundamentally necessary means to that goal have been carved on every human heart by the Architect of the universe. The fact that we are surrounded by the middens of facts that science has piled around us, does not force us to build a still higher one; the answer is within man himself for his natural end, and in the mystical body of the God-man for his supernatural goal. W.F.

Saint Boniface. (*Science and Culture Series*). By Godfrey Kurth. Translated from the French by the Rt. Rev. Victor Day. xiii-178 pp. The Bruce Publishing Company, Milwaukee. \$2.00.

"In preparing this biography," says Godfrey Kurth, "my ambition was not to publish facts heretofore unknown, but

rather to present to the public in accessible form all present available data concerning St. Boniface." The fact that Kurth was the founder of the movement for scientific teaching of history in Belgium should be sufficient to convince anyone of the historical value of this biography.

We are indebted to the Rt. Rev. Victor Day for translating this interesting and valuable work from the French. The latest historical findings have been inserted by the Rev. Francis S. Betten, S.J., Professor of History, Marquette University, who has also rewritten and augmented the bibliography.

This very readable work should have an appeal at the present time, especially since St. Boniface's spiritual posterity is suffering much at the hands of a tyrannical and pagan government which is doing its best to divest the German people of the Christian civilization received from the hands of this Anglo-Saxon missionary. The book covers much ground, but it is not long. It is not overburdened by too much detail, nor is it made perplexing by too great abbreviation. It is supplied with an excellent bibliography and a very handy index. L.M.N.

Edmund Campion. By Evelyn Waugh. iv-225 pp. Sheed and Ward, New York. \$2.50.

Mr. Waugh's first published effort at biography is an accurate, concise chronicle of Campion. In mounting this study of the illustrious Elizabethan Martyr, the author properly focuses his reader's attention upon his subject, never lifting Campion entirely above the circumstances of his life, never quite obscuring him by them. Mr. Waugh marshals considerable interesting incident, but just when incident would seem to submerge the principal, the author deftly returns his hero to proper position. Flashes of the art of the novelist are expected from Mr. Waugh, and they appear; but the serenity of an unbiased biographer is scarcely expected in this initial attempt, yet it appears also. Obvious opportunities for the rigorous realism of the author's previous works are correctly, completely ignored. Nevertheless, he presents Campion as he really was, reverently and reasonably, smoothly blending the four outstanding notes of Campion's career, Scholar, Priest, Hero and Martyr, into as many chapters. The whole is seen from the view of the compelling truth of history, rather than from the doubtful force of embellished hagiography.

Omitting footnotes, the author indicates as he progresses

pertinent notes to be found at the end of each chapter. *Campion's Brag* is appended, together with a bibliography "not intended as a display of industry," but simply as a list of books which the author "found chiefly interesting and relevant."

I.B.

The Legend of St. Columba. By Padraic Colum. 156 pp. The MacMillan Company, New York. \$2.25.

To a list of good works already presented to the reading world, Padraic Colum now makes an addition that can take a place with the best of his literary productions. Although this latest book is intended for young minds, it has much that may be recommended to an older generation, for while it contains passages of fancy to delight youth, there is also an abundance of fact couched in pleasing style for minds more mature.

Columba is outstanding in an era that saw the genius of Ireland branch out from insular aloofness, to become a virile force in the growth of a new civilization on the Continent. In a sense Columba is the nexus between the old and new orders in Ireland. Tracing his lineage back to the famous Irish High-kings, he was a member in his own right of the bardic assembly. Taught in childhood by a Druid, he severed all connections with the past by devoting himself to a life in the service of God.

The illustrations by Elizabeth Mackinstry are all that the blurb of the jacket claims for them; they "are rich in authentic symbolism and rare beauty."

J.A.Q.

The Spanish Main. By Philip Ainsworth Means. Chas. Scribners Sons, New York. \$3.00.

Philip Ainsworth Means, who has long been a recognized authority on South American archeology, proves in this book that he is also an historian of no mean talent. The history concerns itself with the three great European powers, France, Spain and England, as they met and clashed on the Spanish Main, i.e., the coast of South and Central America from the Caribbean Sea to the Gulf of Mexico. The volume fills a gap in American Colonial literature. As an historian, Mr. Means has many admirable qualities. He sees his subject objectively, his style is facile, and his treatment of the Catholic Church, the inevitable motive force behind all Spanish activity, is unusually fair. His chief fault, indeed, is the tendency to give his sources a benign interpretation in favor of Spain, but since Spain and the Church in Spain have had in the past so much abuse leveled

against them, a little sympathy is not wasted. The history treats the colonizing activities of the great powers separately, and in the last chapter he gives an estimation of the comparative value and efficiency of the different policies. France, he finds, had a more reasonable, more efficient policy than the other two nations. Contrary to the times honored custom of American historians, Mr. Means holds no brief for England's piratical policy. He has a refreshing tendency to call a spade a spade. He quotes with approbation the epigram attributed to Francis I:

"Anglicus, Anglicus est cui nunquam credere fas est,
Dum tibi dicit ave, tanquam ab hoste cave."

Spain could always be trusted to observe a solemn treaty, France often, but England seldom. Yet to great Englishmen like Hawkins and Drake he gives due praise for their courage and resource. The book is very readable, well documented, and handily annotated. It should be read by all students in the colonial field.

R.M.C.

John L. Stoddard, Traveller, Lecturer, Litterateur. By D. Crane Taylor. 313 pp. P.J. Kenedy and Sons, New York. \$3.00.

The death of John L. Stoddard in June, 1931, terminated the earthly career of one of America's most famous lecturers and noted converts to Catholicism. Born in 1850, orphaned at fifteen, Stoddard's first love was travel and the adventure it promised. Of a religious turn of mind, he entered Yale Theological Seminary to study for the Protestant ministry. An unfortunate choice of reading matter on religious topics shattered his belief in Christianity and, later, in the existence of God.

After he left Yale his unusual physical and mental activity found an outlet in visiting the world's famous places. In his lectures and writings he brought back to thousands of interested Americans the glamour and fascination of the Far East, the culture and beauty of ancient and modern Europe. Today, fifteen volumes of these lectures and other works, still in demand, are a proof of his pleasing popularity.

His spiritual bankruptcy would not permit any lasting contentment with the success he had achieved as lecturer and author. In a frantic struggle to escape from agnosticism and scepticism, he ran the gamut of the latest philosophers, hoping to find a glimmer of the truth which would grant some peace to his doubting mind. Darwin and Diderot, Hume and Huxley, Locke, Fichte, Voltaire, all spoke to him in their written pages.

He was torn between the devil of doubt and the beauty of belief. In turn he worshipped at the shrine of Scepticism, Rationalism, and an abstract, vague Humanitarianism. Finally came the World War, carnage, pronounced immorality, greed, gross materialism. He was too intellectually honest to accept the latest fetish. "Under such circumstances, it was inevitable that he should turn his attention to the possibility, to the ardent hope, of a life to come." With an open mind he launched into a systematic study of the claims of Catholicism, with the result that he and Mrs. Stoddard, in September, 1917, "made a glad and grateful submission to Holy Mother Church." His *Rebuilding of a Lost Faith* is the record of a soul in quest of truth who finds it after an agonizing search.

Mr. Taylor, though an non-Catholic, has written sympathetically of the religious side of Stoddard's life, and it is refreshing to pick up a truly readable book whose avowed purpose is to give a "just estimate of his (Stoddard's) qualities and accomplishments." A flowing style, a deep capacity for understanding the subject of whom he treats, a host of interesting anecdotes, all combine to produce a pleasant and instructive work.

U.C.

Christian Art. By C. R. Morey. 120 pp. Longmans Green & Co., New York. \$1.75.

Professor Morey in a series of five essays shows how the three great Christian Arts, Byzantine, Romanesque, and Gothic, attempted to express what they understood by the Christian reality. This entails the analyzing of the minds of the various periods and how men regard the dogmatic contents of Christianity—intellectually, emotionally, "materially," spiritually.

The introductory essay on the genesis of Christian art and the concluding one on the Renaissance harmonization give the whence and whither of our ancient art. The reader sets down the book, wondering if in art there can yet be a future development, as there was in the past, the wedding of truth and beauty, whose divorce the Renaissance caused.

Professor Morey says nothing of this speculation on future Christian art, but his book has more in it by implication than by actual expression. This sets the mind awl. He sweeps along with amazing flourishes of ideas that must compress years of thought and study on his part. Yet when he walks the reader's level, he indicates positions clearly, exactly, and with rare feel-

ing. Unconsciously, he impresses the reader with the vastness of the contents of Christian art and the need for further and deeper study of Faith's truth and beauty, that they may again be manifested in real art.

A.J.M.

Eugene O'Neill: A Poet's Quest. By Richard Dana Skinner. xiv-242 pp. Longmans, Green & Co., New York. \$2.00.

This book offers an unusual study of a poetic playwright's mystical experience as detected by an artist thinker who has been a close observer of both poet and plays. The study is unusual in that Dana Skinner sets aside as an important subject of literary criticism not the plays of Eugene O'Neill, but their inner continuity as it rises and falls in each play and connectedly through every play. Skinner equipped himself for this study with a correct chronology of the O'Neill plays as furnished by Eugene O'Neill for the present investigation he deals only with the major plays. These he finds to be the work of one who though not a poet philosopher, yet is a poet of the individual soul with intuitions sharper than those of the philosopher. One of the chief means of establishing the inner continuity of O'Neill's plays, Mr. Skinner finds, is the fact that the minor problem of one play becomes the major problem of a subsequent play. The existence of this inner continuity is likewise found in an observation of the spiritual content of the plays, from which emerges O'Neill's preoccupation with the universal problem of good and evil.

After years of seeing, hearing and reading the O'Neill plays, Richard Dana Skinner, has applied his gift of poetic insight and his fine grasp of scholastic philosophy and ascetical theology to prove his thesis of inner continuity. The book is a definite contribution to the field of dramatic criticism and, aside from its artistic and intelligent development, it should be of value to students of the drama because of the correct O'Neill chronology.

V.F.H.

The Catholic Literary Revival. By Calvert Alexander, S.J. 394 pp. The Bruce Publishing Company, Milwaukee. \$2.50.

Here is a significant volume of literary criticism. It views an era of English Catholic literature unprejudicially since it concerns itself not only with what Catholic writers have said but also with the reason as well as the circumstances which occasioned what they wrote. It is, perhaps, the first sanely adjusted history of the latest century's growth in Catholic letters.

The author considers Newman, de Vere, Hawker, Patmore and Hopkins as the noteworthy contributors to the first phase. He ably mirrors in his own style their cold brilliance (except when discussing the unique Hopkins). The middle phase of the revival is a mosaic of literati, admirable or otherwise. The decadents, Wilde, Beardsley and Dowson, are impressively recreated as they quest for their "scarlet moments" and yet shed their glowing artificiality for sincere remorse. Lionel Johnson, too, and Michael Field (an aunt-niece literary combine) are remembered in this section, the former singing of love divine, but the latter of love much more human. Francis Thompson, of course, towers in this era—except, perhaps, for the presence of his disinterested benefactress, Alice Meynell. The Celtic dawn of Anglo-Irish letters is acclaimed without ignoring men like William Butler Yeats. This second phase concludes with a view of the American scene, dominated by the impressionable but hardly impressive James Huneker, until the emergence of the refreshing Joyce Kilmer. The final or contemporary phase synthesizes the present-day world of Catholic letters, with the eminent trio, Chesterton, Baring and Belloc, diversely typifying the many literary roads to Rome.

Besides an adequate index, the book has a thorough bibliography. The author errs, however, when he titles Father Bede Jarrett, O.P., "Dom" and likewise when he infers that five centuries intervened between Dante and Milton. Yet his work is so honest a view of Catholic letters that it must be read. His errors, even of criticism, should be overlooked. B.L.

Silas Crockett. By Mary Ellen Chase. 404 pp. MacMillan, New York. \$2.50.

This novel by a gifted American woman is a chronicle of men who went down to the sea in ships. It is a distinctive contribution to literature Americana. Since the saga of a hardy people is ever interesting, this book ought to be doubly so, for it is a beautifully wrought tale of our own people who were the masters of the seven seas in an era when seamen sailed by the wind. From the austere beautiful Maine did such sailors fare forth to Marsailles, Sidney, Canton or the Rio. When steam ships began their inroads upon the seas, masted schooners and clipper ships were gradually banished with their heroic masters and loyal crews; their memory, too, would have vanished had not another Herman Melville in the person of a graciously literary lady arrested its flight in this narrative of the Crocketts.

The success of the whole Crockett clan was centered in Silas Crockett, the optimistic young ship's master. It was he alone who knew most obscurely cornered ports of the world. His wife, the beauteous Solace Winship, loved him more than she hated the sea. She sped, too, to distant harbors as his self-confidence quieted her fears. But she could never scoff with him at the advent of steam, for her feminine intuition penetrated the future more heedingly than did his unseeing mind. Their son, Nicholas, lived to see the sails of the Crockett ships furled forever. Despite the protests of his irresponsible wife, Deborah Parsons, he attempted to keep afloat on a sailless sea and died doing a plebeian watch off the banks. His posthumous son, Reuben, lived in Spartan resignation as a coastal captain with an instinctive and awed awareness of the virile grandeur of those who sailed before him. His son, another Silas, found adventure in a herring factory and refreshment in the memory of his forefathers abroad the vast waters of the world.

An unhurried pace pervades the narrative of this story, while a deft artistry emphasizes the identity and difference of the Crockett menfolk. All lived wholesomely and loved faithfully, and their simple lives are treated grandly by one whose own grandsires sailed before many a mast and under many an alien sky. This book, then, should not be ignored by anyone interested in the literature of their own native land. B.L.

Kind Lady. By Edward Chodorov, adapted from a story by Hugh Walpole. 135 pp. Samuel French, New York. \$1.50.

Rarely is one privileged in these days to read a new drama whose dialogue glows with literary brilliance. Infrequently, too, is one now presented with a play whose theme is so subtly horrific that it does not outreach its objectivity. In *Kind Lady* is to be found both delighting writing and impressive, though never depressive, sinister action. And yet this drama is not an antiquated melodrama but a very modern work of dramatic art, since it both amuses and shocks its audience.

It is a tale of a very gracious and solitary lady, Mary Herries, who does a kind deed. Her generosity, however, rebounds upon her oppressively. Henry Abbott, whom she befriends, with the aid of other leeches, imprisons her in her own home. He begins with a tantalizing and calm cruelty to secure her fortune for himself. Within a half a year she has been guardedly exiled from the outside world by Henry and his servile crew. Once

she poignantly attempts her own rescue, to be discovered. Then her release is effected without any startling dénouement but by the device of her own hardened hopefulness triumphing over the malice of her warders.

Because this work has an unusually unique theme, constructed upon deft yet obvious action, it should summon the attention of anyone interested in dramatic art and craftsmanship. It can be unreservedly commended to Catholic amateur dramatic groups, since it is neither base nor banal. B.L.

DIGEST OF RECENT BOOKS

THEOLOGICAL: A Religious of the Sacred Heart offers some gems of Catholic thought on the eternal life in the volume **Heaven**. The book is truly an anthology, a bouquet of "flowers" husbanded by the masters of heavenly literature—St. Augustine, St. Thomas of Aquin, St. Robert Bellarmine, Thomas à Kempis, and others. Though some of them blossomed centuries and centuries ago, all are fresh and beautiful to this day, partaking, it seems, the longevity of their subject. The particular advantage of such a well arranged collection of essays on Heaven lies in the opportunity to select one of several suitable passages dealing with the various phases of the subject. (Longmans, Green and Company, New York, \$2.00.)

In his volume, **The Church and the Catholic**, Romano Guardini, reflecting on St. Paul's *corpus mysticum* intends "to state as my firm conviction that the sphere of Catholic Faith—the Church—is not merely one alternative among many, . . . but absolute reality, and therefore the answer to every age, including our own, and its fulfillment." This series of five lectures characterized by deep reflection and meditation does much in the way of disposing the reader's mind for a better understanding of the author's *Spirit of the Liturgy* which has been included in the present volume. (Romano Guardini, Sheed and Ward, New York, \$2.00.)

An apology for psychiatry as well as a general conspectus of its extent is presented in **An Outline of Psychiatry** by Doctor J. D. O'Brien, M.D. His defence is witheringly conclusive against those engaging in human welfare work who discount or ignore the prime factor of individual or social health—mental balance. Included in the "Outline" are tracts which describe common types of psychoses and their symptoms. Causative factors of mental ills are enumerated. Brief resumes and criticisms of the new psychologies have been inserted.

While he distinguishes carefully the proper fields of each, the author pleads convincingly for mutual coöperation between moralist and psychiatrist. Clergymen or educators, apathetic towards psychiatry or ignorant of its power against the most prevalent human disease, will be converted and instructed by this book. (Herder Book Co., St. Louis, Mo., \$2.00.)

SCRIPTURE: A new edition of the Rheims-Challoner text of the **New Testament** is presented to the Catholic public by the C. Wilderman Co. It is not a new version but a new presentation of the Douay Version freed from errors in punctuation, minor textual errors, and, in a few places, the more serious textual defects. The print is large and clear and the book well bound and sturdy. (C. Wilderman Co., New York, \$2.00.)

DEVOTIONAL: To offset the possible danger of routine in the daily reception of Holy Communion and to excite daily communicants to a

greater fervour, the Reverend John K. Ryan and the Reverend Joseph B. Collins, S.S., have compiled **My Communion**. In it may be found seven different methods of preparation for and thanksgiving after the reception of the Blessed Sacrament. These are introduced by the instruction of St. Francis de Sales on "how to receive." The book is well bound and small enough to fit the inside pockets. (The Bruce Publishing Co., Milwaukee, Wis. \$1.00.)

While it is true that the spoken word does not always appeal when printed, the sermons contained in **The Commandments in Sermons** by Rev. C. Crock, do make interesting reading and transmit to the reader some of the author's zeal for God's law. Each sermon is simply and thoughtfully worked out and attractively presented. The author has considered both the occasions and the results of sins against the commandments and, moreover, has considered them in the light of modern living conditions and environments. This last is especially evinced from his treatment of Spiritism in connection with the first commandment and of birth-control when speaking of the fifth. The book should be a treasure for Catholics in all walks of life. (Jos. F. Wagner Inc., New York.)

The Sacrament of Duty by Joseph McSorley, C.S.P., contains eleven well written religious essays which provide matter for spiritual reading, meditation and apologetic thought for all souls who are striving for advancement in the Kingdom of God. The essays measure up to the recommendation accorded them by the Rev. J. M. Gillis in the Foreword, and their persuasive thoughts couched in a pleasing literary style fully satisfy the demand which sought this new edition. (P. J. Kenedy & Sons, New York, \$1.00.)

Those who daily attend Mass during the Penitential Season will find in **Lent and the Mass**, by Rev. John J. Burke, C.S.P., S.T.D., an aid in the intelligent following of the Holy Sacrifice. The book, attractively bound and tastefully printed, presents a series of commentaries, one for every day during Lent, in which the author offers meditations based upon the theme of each Mass. Drawing only upon the liturgy for his material, he seeks the dominant thought running through the proper of the Mass, and makes a practical application of it to every day life. (Benziger Brothers, New York, \$1.50.)

Offering a series of practical expository exhortations on the common Christian virtues, **Virgin Most Powerful** by M. A. Beehan in plain and somewhat didactic language explains the scope of the various virtues and by practical examples attempts to show the most efficacious ways of acquiring them. In a place or two we are forced to take exception to the author's explanations, when by unqualified statements he opens the way to false interpretation. Although nothing new will be found in the work, many of the suggestions offered may prove helpful to those striving after virtue. (P. J. Kenedy and Sons, New York, \$1.00.)

In a vivid living form, **Sunshine and Saints** relates for children the attractive lives of ten saints: Francis Assisi, Catherine Siena, Philip Neri, Joan of Arc, Teresa of Avila, Francis de Sales, Vincent de Paul, Isaac Jogues, Bernadette, and Theresa of Lisieux. Miss Mosely's simple and interesting style, colorful descriptions, apt choice of incident, and rapid movement of events cannot fail to attract and hold the child's attention, whether listening to the story or reading it for himself. Avoiding all theological speculation, historical research questions, and superficial moralizings, the author skillfully and artfully relates little practices of piety and mortifications performed by the saints that any child might imitate with profit. (P. J. Kenedy and Sons, New York, \$1.50.)

Toward the Altar, by J. M. Lelen, a small book on the priestly vocation, is intended to point the way to those young men who sense the divine

call but who hesitate to answer it. The author hopes, too, that the meditations contained will serve to enkindle the zeal of the seminarian by recalling to him the dignity and responsibilities of his chosen life. (St. Anthony Guild Press, Paterson, N. J. \$1.00.)

It has been remarked that Father Vincent McNabb's view of a subject is always refreshing. His view of the saintly Bishop of Rochester in **Saint John Fisher** is certainly that; unusual, forceful, audacious, yet always pleasing. Although the style does not vary, it is not wearisome. His treatment is different, but this difference is always present and evident. Among the many fine books written about the newly canonized English martyrs, Fr. McNabb's historical portrait of Bishop Fisher is outstanding. (Sheed and Ward, New York, \$1.75.)

John Fisher and Thomas More: Two English Saints, by Richard Lawrence Smith, is unique in combining the lives of two extraordinary Englishmen into one story. The intensely interesting life of either of these men, told by Father Smith, would have made a good book; taken together the result is more than doubly interesting. We see the churchman and the statesman confronted with the same problems; each in his own way meets the problem, and of course both arrive at the same conclusion, to say "No" to a king.

The author has not made fact of fancy or popular legend. He has appealed to the recognized biographies of both of the saints and has incorporated only that material about which there is no dispute. In a few pages at the end of the book some stock charges against the two saints are fearlessly and adequately answered. (Sheed and Ward Inc., New York. \$2.50.)

As an aid in recapturing the fervor possessed in the Novitiate, Bishop Gouraud has written **A Return to the Novitiate**. By a consideration of the meaning of the religious life, its obligations and supports, he places before the mind of the religious the most salient features of that vocation. To each consideration is added an examen and resolution. Simplicity and practicality characterize the entire work, and it will be found to be of much use in the monthly or weekly examen. (P. J. Kenedy and Sons, New York, \$2.00.)

LITERATURE: In the present volume, **In Quest of Beauty**, Dom Willibrord Verkade continues the story of his life as a monk and as an artist. In his *Yesterdays of an Artist-Monk* he had described his early years. The present work sets forth his Benedictine life, as a novice, a professed religious, and as a priest. His important part in the restoration of Benedictine art in Europe and America and his associations with famous figures of the artistic and literary world are related with modesty and sincerity. His easy and flowing style make the book particularly appealing. (P. J. Kenedy and Sons, New York, \$2.00.)

The title alone pithily and aptly epitomizes the subject matter of **Manuscripts and Memories**. The manuscripts of the far famed as well as the long forgotten among the American Catholic literati are considered, while Father Earls' memory recreates some personal or entertaining tale about themselves or their writings. Charles Stoddard, Condé Pallen, Maurice Egan, Charles Fairbanks, Father Hudson, Archbishop Pascal Robinson, and a few less famed citizens of the American Catholic world will be better known now since Father Earls' biographical essays are impressively assertive of the greatness of these men. (Bruce Publishing Co., Milwaukee, Wis. \$2.25.)

That Cathedral Team by Alan Drady, is a story of a long rivalry on the football field. Two players of the defeated Cathedral team vow that they will have their defeat avenged by their own sons. After long years of waiting during which their hopes seem doomed, their perseverance is

rewarded. Mr. Drady has again achieved success in writing another interesting book for boys, which older brothers and even fathers may find not in the least uninteresting. (P. J. Kenedy and Sons, New York. \$1.50.)

Nice Going, Red by Rev. Raymond J. O'Brien, is an interesting, accurate and real picture of Catholic boy-life in our large cities. Boys will follow Red Devlin and his gang through many a hectic battle and glorious victory with enthusiasm. However, the book does not contain itself with just being another good story for boys, but brings home moral lessons which will be of benefit to every boy. Throughout the narrative is interwoven the struggle of the hero against his glaring weakness for human respect. His final victory and all that leads up to it will be thoroughly enjoyed by its youthful readers. (Benziger Bros., New York. \$1.25.)

Father Phelan, the beloved professor of History at Maryknoll, presents in the novel, **Arthur Lee**, a tale that has the ring of truth about it. The happenings related have really been met with either by the author himself, during the many long years of his ministry, or by fellow priests. Catholics may read this book with profit if they wish an appreciation of the life of a priest. (P. J. Kenedy and Sons, New York. \$2.00.)

White Hawthorn by Lucille Borden, acquaints the reader with a proud, luxury-loving and pleasure-seeking Naples and the true historic setting of that troublesome period—the Fourteenth Century. The characters are ordinary and natural people who produce a drama of real life. A sensitive, pure, and innocent soul is snatched from this wicked and worldly Naples, hidden away, strengthened, safeguarded, and trained until it is able to defend and protect itself. Saints and many holy men and women moved about this same Naples, preventing her from swallowing souls, and snatching away many who were already within her grasp. The book contains much of historical and recreational value. And more, Lucille Borden has added her personal experiences of training, safeguarding, and directing the mind, the will, and the soul of youth. (Macmillan Company, New York. \$2.50.)

POETRY: As the title indicates, **Man and Beast** covers the whole of creation. This latest collection of Mr. Maynard's work brings to us specimens of Catholic verse at its best. The contents are varied enough to suit the most diverse tastes; for some it may be the withering sarcasm of *Tiger*; for others the quiet beauty of *Candles*; for most of us the painful fraternity of *The Reluctant One*. Although small, the volume reveals the distinctive merits of the author's poetic gifts. (Longmans, Green and Co., New York. \$1.50.)

HISTORY: The universality of the Church makes a history of her founding, mission, and progress difficult of compression into one volume. However, Rev. G. Johnson, Rev. J. Hannon, and Sister M. Dominica, the authors of the **Story of the Church**, have been very successful in their task, for their volume is both complete and comprehensive. Its aim is to supply boys and girls with the story of the Church instituted by Christ. It ought to do much to enlighten those uninitiated in the realm of Church History, and is especially suited to supply the lack of such knowledge in the classrooms of our grade schools. Especially noteworthy is its reasonable price. (Benziger Bros., New York. \$0.80.)

In **The Ark and the Dove**, a narrative history of Maryland from the Baltimores to the Carrolls, J. Moss Ives treats of the rise of religious tolerance in America and the Catholic contribution thereto. Judge Ives, as far as this reviewer knows, is a Protestant and yet his viewpoint is decidedly Catholic, in fact so Catholic that his interpretation in some cases may be questioned even by Catholic scholars. Yet it will be difficult for anyone to pin the Judge down for he handles his subject with the dialectic skill of a trained barrister and while making his interpretation seem the

only one possible on the face of things and backing it up in most cases with quotation he does not actually force his viewpoint on the reader. (Longmans, Green & Co., New York. \$3.50.)

FOREIGN: In the **Tertiare Modele** Father Rambaud presents a series of articles as a supplement to the existing manuals for the use of lay religious. Though the author expressly addresses the female members, nevertheless the subject matter is, for the most part, just as applicable to male members. The comprehension of his notion of a Tertiary vocation and the psychological treatment of the conditions of life which he describes make the work precious as a handbook. A special value and distinctive interest are to be found in the graphic clarity with which he portrays the evolution of sanctity. (Librairie Catholique, Emanuel Vitte.)

PAMPHLETS: From the *Torch*, 141 East 65th St., New York (\$0.30 each), comes **Meet Brother Martin**, by Rev. Norbert Georges, O.P. This is the most complete life of the saintly American negro yet to appear in English. The appearance of the booklet is greatly enhanced by an attractive cover-painting showing the Blessed one of his errands of mercy. From the Central Bureau Press, St. Louis, Mo. (\$0.25 each), comes **The First English Printed Protestant Bible and Its Significance**, by Rev. John M. Lenhart, O.M.Cap., who presents the true facts with regard to the imposition of the Protestant Bible on the English people. The St. Anthony Guild Press, Paterson, New Jersey, offers **The Franciscan Almanac for 1936**, a veritable mine of information (\$0.50 each), and **A Little Child's First Communion (Book Five and Six)**, by Mother Bolton. The latter is the completion of the series destined to introduce children to the spiritual way (\$0.10 each). The Apostleship of Prayer, 515 East Fordham Road, New York, through Father Francis P. Le Buffe, S.J., presents the twentieth series of **My Changeless Friend**. The same simple spirituality characterizes this latest series. From the William J. Hirten Co., 25 Barclay St., New York (\$0.25 each), come **Little Cords** and **Mustard Seed**, both from the pen of Rev. Francis P. Donnelly, S.J. Each contains some pungent essays on practical problems of the day. The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo. (\$0.10 each), presents **Pondering in Our Hearts**, a series of short meditations upon familiar prayers and aspirations. **Hard-headed Holiness** is a consideration of the "rock-bottom, hardheaded holiness, the kind that every man wants to reach, can reach—and must reach." Both are by Francis P. Le Buffe, S.J. **The Mother of God** by R. Bakewell Morrison, S.J., recounts the dignity and merits of Mary. The Preservation of the Faith, Holy Trinity Heights, Silver Spring, Maryland, has responded to numerous requests and reissued for the third time **A Postulant Arrives**, by Joachim V. Benson, M.S.S.S.T. (\$0.10 each). From the Loyola University Press, Chicago, Ill. (\$0.04 each), comes **The Way of the Cross**, by Francis L. Filas, S.J., who brings new considerations to this devotion. From the Society of Missionary Catechists, Victory-Noll, Huntington, Ind. (\$0.10 each), has arrived **Along Sunlit Trails**, which contains stories of actual experiences of the Catechists. The Maryhurst Normal, Kirkwood, Mo. (\$0.10 each), sends **Father Chaminade**, by Herbert G. Kramer—a fine account of the life of the founder of the Society of Mary (Marianists) and the Institute of the Daughters of Mary. The National Catholic Welfare Council, 1312 Massachusetts Ave., N. W., Washington, D. C., offers **The Mexican Bishops' Pastoral, the Text of Decree on Nationalization of Property, Appeal of the Bishops of Mexico**. Our Sunday Visitor Press, Huntington, Indiana, presents **The Christian Faith Before the Bar of Reason**, by Most Rev. J. F. Noll, a study of the logicity of the attitude of the theist; **Home, School and Company**, by F. M. Kirsch, O.M.Cap., a discussion of the need of closer relationship between parents and teachers; **The Protestant Mind—in 1935 A. D.**, from the pen of Rev. M. O'Connor,

an exposition of the rare opportunity for the spread of Catholicism at the present time; **Mexico Destroys Religious Freedom**, by Rev. J. A. O'Brien, a criticism of the policies of the Mexican government in the light of American ideals; **A Grown Up Altar Boy and Maid of the Sacred Sword**, by the authors of *The Catholic Boy*, Rev. F. E. Benz and J. S. Gibbons, short studies of the lives of St. Thomas More and St. Joan of Arc; **Explanations for a Stranger Attending Catholic Services**, a short practical commentary on some Catholic ceremonies and practices. The price of each of the pamphlets is ten cents. **If Not Christianity, What?** by James M. Gillis, C.S.P. (\$0.25), and **The Fullness of Christ**, by Monsignor Fulton J. Sheen (\$0.60), are prints of the sermons delivered by each on the Catholic Hour.

BOOKS RECEIVED: From Samuel French Inc., New York: **Catalogue of Successful Plays for Amateur Groups**. **Catalogue of Budget Plays**. **At Close Range**, by Jacinto Benavente. **The Judgment of Posterity**, by Antonio Sotillo and Andres Micho. **Eight Cousins**, by Ethel Hale Freeman. **Rose in Bloom**, by John Ravold. **The House of the Seven Gables**, by Wall Spence. **An Old Fashioned Girl**, by John D. Ravold. **Brute Force**, by Jacinto Benavente. **Noah**, by Andre Obey. **She Loves Me Not**, by Howard Lindsay. **Kind Lady**, by Edward Chodorov. **Let Freedom Ring**, by Albert Bein. **Parnell**, by Elsie Schauflier. **The One Act Theatre**, Vols. 1 and 2. **Short Plays From American History and Literature**, by Olive M. Price (Vol. 4). **Ceiling Zero**, by F. Wead. **Turn Without Encores**, by N. Miller. **Plays for Club, Camp, School**, by M. Jagendorf. **After Wimpole Street**, by W. Braun. **David Copperfield**, by J. Ravold. **Lady Bug**, by F. Nordstrom. **Little Orphan Annie**, by R. McLoughlin. **Hand Puppets**, by Flexner, Cane, Clark.



CLOISTER + CHRONICLE



ST. JOSEPH'S PROVINCE

Cloister The Fathers and Brothers of the Province extend their prayers to the Rev. R. R. King, O.P., to the Rev. J. L. Mitchell, O.P., to Bro. Bernardine Carroll, O.P., to Bro. John Dominic Jordan, O.P., to Bro. Augustine Carroll, O.P., on the death of their fathers; to the Rev. G. G. Herold, O.P., to the Rev. M. T. Smith, O.P., and to Bro. Maurice Conlon, O.P., on the death of their mothers.

Change of Staff In the name of DOMINICANA readers the new staff congratulate the retiring management: Bro. Wilfred Regan, O.P., Editor; Bro. James McDonald, O.P., Associate Editor; Bro. Cyprian Sullivan, O.P., Literary Editor; Bro. George Mottey, O.P., Associate Literary Editor; Bro. Henry Gallagher, O.P., Cloister Chronicler; Bro. Lambert Shannon, O.P., Chronicler for Dominican Sisterhoods; Bro. Vincent Ferrer Hartke, O.P., Business Manager; Bro. Peter Morrissey, O.P., and Bro. Thomas Springman, O.P., Circulation Managers.

The new staff is composed of Bro. Sebastian Carlson, O.P., Editor; Bro. Brendan Larnen, O.P., Associate Editor; Bro. Donald McMahon, O.P., Literary Editor; Bro. Raphael Gillis, O.P., Associate Literary Editor; Bro. Luke Schneider, O.P., Cloister Chronicler; Bro. Gabriel Schneider, O.P., Chronicler for Dominican Sisterhoods; Bro. Urban Corigliano, O.P., Business Manager; Bro. Maurice Conlon, O.P., and Bro. Andrew Fleming, O.P., Circulation Managers.

Congratulations are also due to Bro. Walter Conway, O.P., under whose management the Dominican Calendar has become an entity independent of DOMINICANA. Success to Bro. William Curran, O.P., his successor.

Inter-cloistral Changes Since our last issue the Very Rev. F. O'Neill, O.P., has been elected Prior of St. Mary's Priory, New Haven, Conn. The following Superiors have been appointed: the Rev. J. R. Clark, O.P., to Holy Name Church in Philadelphia, Pa.; the Rev. F. H. Dugan, O.P., to Holy Rosary Church in Houston, Tex.; the Rev. C. M. Mulvey, O.P., to St. Pius' Church, Providence, R. I.; the Very Rev. M. J. Foley, O.P., to Sacred Heart of Jesus Church, Jersey City, N. J.; the Rev. V. R. Burnell, O.P., to St. Pius' Church Chicago, Ill.; the Rev. L. C. Gainor, O.P., to St. Dominic's Church, Youngstown, Ohio; the Rev. G. R. Scholz, O.P., to St. Dominic's Church, Detroit, Mich.; the Rev. F. J. Baezler, O.P., to Fenwick High School, Oak Park, Ill.

The Rev. T. G. Kinsella, O.P., Professor of Mathematics for many years at Providence College, Providence, R. I., has been appointed Master of Students at St. Thomas Aquinas Studium in River Forest, Ill. The Rev. A. M. Driscoll, O.P., former Master of Students, arrived at Immaculate Conception Convent in Washington, Feb. 14. Fr. Driscoll will devote

his time to lecture work with the Catholic Thought Association.

The following transfers have been made: the Rev. E. A. Baxter, O.P., to St. Mary's, Johnston City, Tenn.; the Rev. F. D. Newman, O.P., to the Eastern Mission Band; the Rev. G. M. O'Dowd, O.P., to Holy Rosary Church, Houston, Tex.; the Rev. E. D. Grady, O.P., to St. Antoninus' Priory, Newark, N. J.; the Rev. P. V. Flanagan, O.P. to the Eastern Mission Band, Holy Name Church, Philadelphia, Pa.; the Rev. M. L. McCaffrey, O.P., to St. Pius' Church, Chicago; among the lay brothers: Bro. Vincent Devine, O.P., to St. Vincent Ferrer Priory, New York City; Bro. Matthew Burke, O.P., to Holy Rosary Priory, Minneapolis, Minn.; Bro. Joseph McGinnis, O.P., Bro. Vincent Connell, O.P., to Immaculate Conception Convent, Washington, D. C.

Notable The Most Rev. R. D. Goggins, O.P., for six years Master of Students at St. Thomas Aquinas, River Forest, and for the past year pastor of St. Pius' Church, Chicago, made a visit to Immaculate Conception Convent on his way to Rome for official installation as Commissarius of the Master General, the Most Rev. Martin S. Gillet, O.P., over the Dominican Provinces of Peru, Chile and Argentine. The installation took place on January 25. Fr Goggins hoped that February 29 would find him at his new residence Lacordaire College of St. Rose, Buenos-Aires, Argentine, South America.

The Very Rev. William Stephens, O.P., P.G., Prior Provincial of the Irish Province was welcomed at Immaculate Conception Convent, Feb. 5. Fr. Stephens was returning to Ireland from a visitation to Australia.

The Very Rev. J. A. McHugh, O.P., and the Very Rev. C. J. Callan, O.P., Professors of Dogmatic Theology and Scriptural Exegesis at the Maryknoll Foreign Missionary Seminary, stayed at Immaculate Conception College during the convention of Catholic Biblical Scholars concerning the production of a new English translation of the Bible. The two Fathers were given shares in this important undertaking. Fr. McHugh was also made a special theological revisor of the new official Catechism which the hierarchy is preparing; and Fr. Callan was appointed a member of the editorial board for the revision of the New Testament. The Rev. J. S. Considine, O.P., and the Rev. A. M. McLoughlin, O.P., of the House of Studies are collaborators on the new translation.

Memories On February 12, the Dominican Chapel at Washington was, as often in the distant past, the scene of the ceremonies of Ordinations. The Most Rev. John M. McNamara, D.D., Auxiliary of the Archdiocese of Baltimore, ordained religious clerics of the Catholic University vicinity to the four Minor Orders, subdiaconate, diaconate and priesthood. Five members of the Congregation of St. Paul, one of the Friars Minor and one of the Order of the Most Holy Trinity were raised to the priesthood. The impressive ceremony was witnessed by about fifty religious and priests, as well as by an equal number of lay friends and relatives of the Ordinandi.

At the University The Rev. G. B. Stratemeier, O.P., Chaplain of the Catholic University, has inaugurated a weekly bulletin for the University students that is attracting favorable attention. A course of Lenten sermons will be given to the University students on Wednesday evenings, beginning March 4. The preachers will be the Rev. H. J. Hoppe, O.P., the Rev. W. A. Hinnebush, O.P., the Rev. C. A. Musselman, O.P., the Rev. W. A. Sullivan, O.P., and the Rev. W. R. Dillon, O.P., of the Immaculate Conception Convent, Washington.

With Our Professors The Rev. Ignatius Smith, O.P., Professor of Thomistic Philosophy at the Catholic University of America, read a paper on "Scholastic Philosophy and Sociology" at the Philosophical Meeting held at Milwaukee, Wis. A paper on "Recent Theories of Matter" was read at the same meeting by the Rev. W. H. Kane, O.P., Professor of Philosophy and Experimental Sciences at St. Thomas Aquinas Studium at River Forest.

On February 14, the Rev. R. W. Farrell, O.P., Professor of Moral Theology at Immaculate Conception Studium in Washington, began a second semester of lectures on the general subject, "The Architect of the Universe" at the Center Club in New York City. Fr. Farrell will lecture on Friday evenings until April 24, excluding Holy Week. These lectures are sponsored by the Catholic Thought Association. The course of philosophical lectures inaugurated at Rosary College, River Forest, Ill., last autumn have been taken over by the Rev. G. C. Reilly, O.P., of St. Thomas Aquinas at River Forest.

The Rev. W. B. Murphy, O.P., the Director of Study Clubs of Holy Rosary Priory, Minneapolis, Minn., has established a Dominican Library to which daily access is possible.

The Rev. B. B. Myers, O.P., Dean of Studies at Fenwick High School, was scheduled to conduct the afternoon round table discussion for newspaper staff members at the regional conference held at Loyola University, February 29.

At the opening of the second semester of the scholastic year the Rev. W. A. McLoughlin, O.P., took over the course of Scriptural Exegesis, and the Rev. M. T. Smith, O.P., the course of Canon Law at Immaculate Conception Studium in Washington. Fr. Smith will also teach classes in Liturgy and Ascetical Theology.

The Rev. D. G. O'Connor, O.P., of St. Thomas Aquinas in River Forest, lectured over Station WGN on Religion in January.

The Rev. E. L. VanBecelaere, O.P., who has been giving a series of instructions to the Novices of St. Clara's Convent, Sinsinawa, Wis., since last September, has been invited to give a course of exposition on the Summa of St. Thomas to the Sisters of the Community.

The Rev. R. E. Vahey, O.P., delivered an address to the students at Manhattan College, February 11.

The Rev. L. E. Nugent, O.P., and the Rev. J. A. Murtaugh, O.P., in addition to their duties at Fenwick are teaching Philosophy at DePaul University in Chicago.

Fenwick High School was represented by the Rev. T. C. Donnelly, O.P., at the sixteenth annual meeting of the American Catholic Historical Association, held at Boston, Mass., December 26-27-28.

The Rev. J. M. Nugent, O.P., Librarian of Fenwick High School, Oak Park, Ill., attended the annual meeting of Catholic Librarians' Association at DePaul University, December 27-28.

The second term of the current school year of evening classes for adults at Fenwick High School began on January 27.

Blackfriars Guild In the February issue of the *Queen's Work*, the Rev. E. U. Nagle, O.P., the founder of the Blackfriars Guild, published an article that did much in the way of explaining the Guild and its work. The Guild is already well established in Washington and Providence. In his article Fr. Nagle announced that Guilds were in the process of formation in Louisville, Pittsburgh and Philadelphia.

Washington Guild, under the direction of the Rev. J. J. McLarney, O.P., of Immaculate Conception Convent, staged very creditably Emmet Lavery's "The First Legion," February 1-9.

O Holy Night! The Midnight Mass at St. Vincent Ferrer's Church in New York City was celebrated by the Very Rev. W. A. Marchant, O.P., Pastor, assisted by the Very Rev. F. J. Baezler, O.P., as deacon, and the Rev. R. E. Kavanah, O.P., as subdeacon. The Very Rev. Terence S. McDermott, O.P., Prior Provincial, preached on "The Christmas Influence on the World, Past and Present."

On Christmas Eve, Holy Name Parish, Philadelphia, Pa., had a novel feature of a living crib just opposite the Church. A talented young artist of the parish furnished the scenery and scenic effects. Three massive spotlights were loaned by the city of Philadelphia. The school children sang Christmas Carols on the Church steps from 11:45 P. M. to 12:15 A. M. At the stroke of twelve the doors of the crib were thrown open.

Holy Name On Sunday, January 12, the Very Rev. Prior Provincial delivered an address, entitled "The Holy Name Society in relation to Catholic Action," over the Columbia Broadcasting System's "Church of the Air."

In the early part of January, Fr. McDermott issued a booklet on the Holy Name Society, entitled *New Answers to Old Objections*.

During the month of January five lectures on "The Apostolate of the Holy Name Society" were broadcast over Station WLWL by the Very Rev. T. F. Conlon, O.P., National Director of the Holy Name Society, the Rev. J. B. Affleck, O.P., the Rev. J. F. Routh, O.P., and the Rev. W. E. Heary, O.P., assistants to Fr. Conlon.

The Rev. Ignatius Smith, O.P., delivered a sermon on January 12 before the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of the Archdiocese of Baltimore, to the Archdiocesan Holy Name Union at St. Matthew's Church, Washington, D. C.

On the Feast of the Holy Name, the Rev. W. C. Kelly, O.P., of the Eastern Mission Band, the Rev. J. H. Hartnett, O.P., as well as many officials of the Archdiocesan Union, spoke at the Holy Name Communion Breakfast at Holy Name Parish in Philadelphia. The Unit, under the direction of Fr. Hartnett, has purchased a unique red silk banner, beautifully embroidered with Hoffman's Head of Christ. The Rev. G. C. Daley, O.P., Professor at Fenwick High School and an authority on heraldry, has designed fifteen banners for the fifteen groups of the parish unit, each under the patronage of a Dominican Saint.

The Boy Scouts have been organized in Holy Name Parish and form a Junior Holy Name Society. Through special directors the boys are furnished with athletic exercises and entertainment.

Our Lady of Lourdes Around the beautiful grotto of Our Lady of Lourdes in St. Louis Bertrand's Church, Louisville, Ky., there has developed a great devotion to St. Bernadette and the Immaculate Conception. In December a novena in honor of the Immaculate Conception was conducted by the Rev. J. R. O'Connor, O.P. Following the novena, the Rev. R. M. Rascher, O.P., conducted a novena of weekly Holy Hours. In preparation for the feast of the Apparitions at Lourdes, a novena was begun by the Rev. R. R. King, O.P., of the Central Mission Band, and was concluded by the Very Rev. W. R. Lawler, O.P., Prior of St. Louis Bertrand's Priory.

In preparation for the Feast of the Immaculate Conception, the Fathers of the Western Mission Band conducted the following: the Rev. L. L. Farrell, O.P., Head of the Band, a triduum at Immaculate Conception Church, Waukegan, Ill.; the Rev. F. D. Newman, O.P., and the Rev. H. A. Kelly, O.P., a novena at St. Genevieve's Church, Chicago, Ill.

At the Shrine of Our Lady of the Rosary, Camden, N. J., the Rev. T.

a'K. Reilly, O.P., preached a solemn public novena in honor of Our Lady of Lourdes. The blessing of the sick was imparted every afternoon during the procession of the Most Blessed Sacrament.

The Rev. J. V. Picc, O.P., of St. Pius' in Chicago, conducted the Solemn Novena in honor of the Apparition at Lourdes, February 2-10, and also gave the Forty Hours Devotion at Old St. Stephen's in Chicago.

Saint

The Fathers of St. Vincent Ferrer's in New York City have come into possession of a major relic of St. Vincent, an entire joint of a finger of the renowned Dominican

Vincent Ferrer *thaumaturgus* and preacher. The gold-plated silver reliquary in which the relic is enclosed seems to enjoy an antiquity of at least 450 years. The acquisition of the relic was followed by a Solemn Novena in honor of the Saint, conducted by the Rev. G. B. Neitzey, O.P., of the Eastern Mission Band, January 28-February 5.

Honoring

A letter of the Very Rev. Prior Provincial to the Rev. E. L. Hughes, O.P., founder of the present national movement for the canonization of Bl. Martin of Porres,

Blessed Martin appeared in Catholic newspapers in early January. Fr. McDermott expressed himself as very hopeful for the prompt maturation of the cause of the humble and holy Negro Laybrother. Assisting Fr. Hughes in this work are the Rev. J. C. Kearns, O.P., and the Rev. R. E. Vahey, O.P.

The life of the Blessed referred to by Fr. McDermott in his letter was adapted from the French by the Very Rev. F. N. Georges, O.P., Subprior of St. Thomas Aquinas Convent in River Forest. For many years Fr. Georges has been doing commendable work in behalf of the cause among the Students of the House of Studies as well as among the laity of the Central States.

In preparation for the first centenary of the solemn beatification of the Blessed, Fr. Hughes has instituted a system of progressive novenas, which is receiving the wholehearted support of religious Communities throughout the country.

On Sunday, January 26, a pilgrimage of seventy-five Catholic negroes from the Mission of Our Lady of the Angels, East Orange, N. J., made its way to the Shrine of Bl. Martin in the chapel of the Dominican Sisters of the perpetual Rosary, Union City, N. J., where the pilgrims recited prayers for the canonization, attended Benediction, and were addressed by the Rev. E. L. Spence, O.P., of Sacred Heart Church, Jersey City.

A perpetual Rosary in honor of Bl. Martin was begun under the direction of the Blessed Martin Guild.

Our Negro

On Thursday, December 12, Immaculate Conception Convent was host to the Most Rev. E. M. Walsh, D.D., Bishop of Charleston, S. C. In the lecture to the C.S.M.C. which occasioned his visit, His Excellency commended the Dominican

Missions

Fathers on the opening of the Dominican Colored Mission of Bl. Martin de Porres, Hampton at Oak Sts., Columbia, S. C., which he was to dedicate the following Sunday. Fostered by the eloquence and zeal of the Most Rev. Bishop, as well as the appealing description of conditions existing in the South by the Rev. P. L. Thornton, O.P., Master of Students of the House of Studies in Washington, a lively and active missionary spirit has been regenerated in the Students for our negro missions. The mission is in care of the Rev. T. L. Weiland, O.P., assisted by the Rev. E. C. Andres, O.P.

This same zeal has been extended to St. Monica's in Raleigh, N. C.,

where the Rev. R. F. Vollmer, O.P., Pastor is assisted by the Rev. R. H. Dewdney, O.P. On February 9, Fr. Vollmer made an appeal for aid in St. Pius' Parish, Providence; on February 16, at St. Raymond's in the same city.

Church Unity The Rev. Ignatius Smith, O.P., Professor of Sacred Eloquence at the Catholic University, preached the Church Unity Octave Novena at St. Ignatius Loyola Church, New York City.

Octave On Friday evening of the Octave Novena, Solemn Benediction of the Most Blessed Sacrament was given at the National Shrine to the Immaculate Conception, Washington, by the Rev. J. R. Slavin, O.P. Fr. Slavin was assisted by the Rev. Brother Leonard Grady, O.P., as deacon and the Rev. Brother Andrew Bujnac, O.P., as subdeacon, and three Students of Immaculate Conception Studium.

Activities The Very Rev. H. J. McManus, O.P., Prior of Immaculate Conception Convent in Washington, will give the Lenten Courses at the Shrine of the Sacred Heart, Mt. Washington, Md., and at St. Antoninus Church in Newark.

Mission

The Rev. Ignatius Smith, O.P., will preach during Lent at the Shrine of the Sacred Heart, Washington, and at St. Vincent Ferrer's in New York City; the Rev. J. S. Considine, O.P., at the U.S. Soldiers' Home in Washington; the Rev. T. B. Kelly, O.P., at St. Thomas Aquinas Convent in River Forest, at St. James Church, Maywood, Ill.

The Rosary Mission Society participated in a Mission Exhibition held at La Salle Academy, Providence, R. I., March 4-8.

The Rev. E. L. VanBecelaere, O.P., gave the Profession Retreat to the Novices of St. Clara's Community at Sinsinawa, Wis.

The Rev. C. I. Cappellino, O.P., conducted a retreat for the Italians at Sacred Heart Church, Newton Center, Mass.

The annual retreat at Holy Trinity High School in Oak Park, Ill., was given between the semesters of the school year by the Rev. H. A. Kelly, O.P., of the Western Mission Band.

The Rev. E. L. Hughes, O.P., preached a sermon on Bl. Martin de Porres at the Dominican Sisters Monastery, Camden, N. J., on January 5. Fr. Hughes also conducted a Communion Breakfast at the Hotel Commodore for the Third Order Chapter of St. Vincent Ferrer's Church and will conduct a Novena of Grace at Sts. Peter and Paul Church, South Boston, Mass., March 4-12.

The Rev. J. C. Kearns, O.P., delivered a radio lecture over the Paulist Station WLWL, New York City, entitled "Is There a Santa Claus," Dec. 6.

The Rev. R. E. Vahey, O.P., preached at a profession ceremony of the Dominican Sisters of the Perpetual Rosary, Union City, N. J., Feb. 2. Fr. Vahey will give the Lenten course at St. Anastasia's Church, Douglaston, Long Island.

Eastern The Very Rev. J. H. Healy, O.P., is the Catholic speaker over the Columbia Broadcasting System's "Church of the Air" for the month of March.

Band The Revs. A. C. Haverty, O.P., W. C. Kelly, O.P., G. B. Neitzey, O.P., H. C. Boyd, O.P., and W. J. McLaughlin, O.P. preached the annual mission for Bowery men at Holy Name Mission. In order to accommodate all who came the mission was preached on all three floors of the Holy Name Mission Hall, and a fourth sermon was preached at the Old St. Patrick's Cathedral on Mott St.

The Fathers of the Band have the following engagements for the winter and Lent:

Missions:

- St. Jerome's Church, New York City, Very Revs. J. H. Healy, J. A. Mackin, and Revs. J. E. O'Hearn, F. N. Reynolds.
 St. Antoninus, Newark, Revs. J. B. Hughes, W. J. McLaughlin.
 St. Patrick's, Philadelphia, Revs. J. B. Johannsen, T. H. Sullivan.
 St. Mary of the Eternal Church, Philadelphia, Pa., Rev. W. C. Kelly.
 St. Mark's, Altoona, Pa., Very Rev. J. H. Healy.
 St. Athanasius, New York City, Rev. H. H. Welsh.
 Blessed Sacrament, Utica, N. Y., Rev. J. D. Walsh.
 Sacred Heart, Newton Center, Mass., Very Revs. J. H. Healy, J. A. Mackin.
 St. Teresa, New York City, Rev. H. C. Boyd.
 St. Gregory's, New York City, Rev. J. L. Finnerty, G. B. Neitzey, P. V. Flanagan.
 Our Lady of Good Counsel, New York City, Very Rev. J. B. Connolly, and Revs. H. H. Welsh and F. N. Reynolds.
 Christ the King, New York City, Rev. W. C. Kelly, T. M. O'Connor.
 Blessed Sacrament, New York City, Revs. E. A. Martin, J. D. Walsh.
 St. Joseph's, Providence, R. I., Revs. J. B. Hughes, J. B. Johannsen, F. D. Newman.
 St. Catherine's, Wayne, Pa., Revs. J. E. O'Hearn, C. A. Haverty.
 Transfiguration, Monongahela, Pa., Rev. F. D. Newman.
 Holy Family, New Rochelle, N. Y., Very Rev. J. H. Healy, Rev. J. E. O'Hearn.
 Corpus Christi, Rochester, N. Y., Revs. J. B. Hughes, J. B. Johannsen.
 St. Mary's, Rosebank, N. Y., Revs. J. D. Walsh, F. D. Newman.
 Transfiguration, New York City, Rev. T. M. O'Connor.
 St. Anthony's, Woonsocket, R. I., Very Rev. J. A. Mackin.
 Blessed Sacrament, Cambridge, Revs. J. L. Finnerty, F. N. Reynolds, W. J. McLaughlin.
 St. Raymond's, Providence, R. I., Revs. H. H. Welsh, G. B. Neitzey.
 St. Edward's, Providence, R. I., Revs. T. H. Sullivan, T. M. O'Connor.
 Our Lady of Mt. Carmel, Gloversville, N. Y., Rev. C. A. Haverty.
 Our Lady of Loretto, New York City, Rev. W. C. Kelly.
 Sacred Heart, Wethersfield, Conn., Rev. H. C. Boyd.
 St. Bridget's, Thornton, R. I., Rev. H. C. Boyd.
 Holy Rosary, Rochester, N. Y., Revs. E. A. Martin, P. V. Flanagan.
 Sacred Heart, Groton, Mass., Rev. J. B. Johannsen.

Novenas:

- St. Boniface, Jersey City, Rev. W. R. Bonniwell.
 Dominican Monastery, Syracuse, N. Y., Very Rev. J. B. Connolly.
 St. Teresa's, New York City, Rev. W. J. McLaughlin.
 St. Anthony's, Washington, D. C., Rev. H. C. Boyd.

Retreats:

- St. John's School, Danvers, Mass., Rev. W. J. McLaughlin.
 St. Francis DeSales, Utica, N. Y., Rev. W. R. Bonniwell.
 St. Pius, Providence, R. I., Rev. H. C. Boyd.
 St. Joseph's, Union City, N. J., Very Rev. J. B. Connolly.
 Holy Family, Springfield, Mass., Rev. J. L. Finnerty.
 Immaculate Conception, Taunton, Mass., Rev. J. B. Hughes.
 Immaculate Heart of Mary, Brooklyn, Rev. W. C. Kelly.
 Our Lady of the Bl. Sacrament, Bayside, N. Y., Rev. T. M. O'Connor.
 Dominican Monastery, Elkins Park, Pa., Rev. J. E. O'Hearn.

St. Athanasius, Philadelphia, Pa., Rev. T. H. Sullivan.
 Bl. Sacrament, Utica, N. Y., Rev. J. D. Walsh.
 St. Mary's, Flushing, N. Y., Rev. H. H. Welsh.
 Cathedral, Rochester, N. Y., Very Rev. J. B. Connolly.
 St. John's, Frederick, Md., Rev. F. D. Newman.
 Mt. Carmel, Passaic, N. J., Rev. J. D. Walsh.
 St. Vincent DePaul, Syracuse, N. Y., Rev. J. D. Walsh.
 St. John Evangelist, Rochester, N. Y., Very Rev. J. B. Connolly.
 St. Pius, Providence, R. I., Very Rev. J. H. Healy.

Central The Rev. W. D. Sullivan, O.P., Head of the Band, assisted the Rev. V. D. Dolan, O.P., Editor of the Rosary Magazine, in a Novena at the Shrine of St. Jude Thaddeus, St. Pius, Chicago, which recorded forty-five thousand clients of the forgotten Apostles, from far and near in spite of sub-zero weather. Fr. Sullivan also conducted a novena to St. Jude at St. Dominic's in Detroit.

The Fathers of the Band have the following engagements for the winter and Lenten season:

Our Lady of Lourdes Triduum and the establishing of the Rosary Confraternity, St. William's, Cincinnati, Ohio, Rev. W. D. Sullivan.

Missions:

St. Francis de Sales', Newark, O., Revs. W. D. Sullivan, J. R. O'Connor.
 St. Joseph's, Huntington, W. Va., Revs. R. R. King, P. G. Corbett.
 St. Joseph's, Maumee, O., Revs. B. C. Murray, J. C. Connolly.
 St. Patrick's, Wyandotte, Mich., Revs. W. D. Sullivan, J. R. O'Connor.
 St. Anthony's, Milan, O., Rev. J. C. Connolly.
 St. Anthony's, New Orleans, Rev. P. G. Corbett.
 St. Edward's, Ashland, O., Rev. W. D. Sullivan.

Three Hours Devotions will be preached by each Father on the Band.

Southern The Fathers of the Band are the Rev. V. F. Kienberger, O.P., the Rev. L. M. Shea, O.P., and the Rev. L. A. Smith, O.P. The Church Unity Octave at St. Mel's Church in Chicago, Ill., was conducted by the Band.

Band The Fathers of the Band will also conduct the services during Holy Week at Holy Name Church, Fort Worth, Tex., and at St. Anthony's in Beaumont, Texas.

The following winter and Lenten engagements have also been accepted by the Band:

Retreats for Students:

Incarinate Word Academy, Houston, Texas.
 St. Agnes Academy, Houston, Texas.
 Sacred Heart Academy, Nashville, Tennessee.

Retreats for Religious:

Incarinate Word Motherhouse, San Antonio, Texas.
 New Subiaco Benedictine Abbey, Subiaco, Arkansas.
 Dominican Novitiate, Houston, Texas.

Missions:

Immaculate Conception, Blytheville, Arkansas.
 St. Edward's, Texarkana, Arkansas.
 Sacred Heart, Texarkana, Texas.
 Sacred Heart, Savannah, Georgia.
 Corpus Christi, New Orleans, Louisiana.
 St. Mary's Cathedral, Galveston, Texas.

St. Christopher's, Houston, Texas.
Sacred Heart, Richmond, Texas.

St. Hyacinth's February 23, the Rev. B. C. Zvirblis, O.P., Missionary of Rassiniai, Lithuania, addressed the Students of Immaculate Conception Studium. Fr. Zvirblis was very confident of the revival of the ancient Province of Lithuania. The Vicariate, under the Very Rev. G. B. Paulukas, O.P., Vicar Provincial, numbers among its members five ordained priests, three Novice Students in Rome, five lay Brothers and one postulant at Providence College, Providence, R. I.

Among Dominican devotions, that to St. Hyacinth, "the Apostle of the North," is surpassed only by devotion to St. Dominic. St. Catherine di Ricci and St. Agnes Montepulciano are also highly honored and play a great rôle in the devotional exercises of the people.

Fr. Zvirblis expects to be in this country for a year, during which time he will be engaged in many retreats and other missionary activities among the Lithuanians throughout the land.

The Angel Sunday, March 8, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate, presided over the celebration of the Feast of St. Thomas Aquinas at St. Vincent Ferrer's of the Schools in New York. Representatives of the Catholic Schools of the Archdiocese honored the Saint at the Solemn High Mass, celebrated by the Right Rev. Monsignor Michael J. Lavelle, chairman of the Archdiocesan School Board; the teaching Brothers and Sisters did homage at the afternoon service of solemn compline, the Very Rev. Prior Provincial officiating; the laity attended the evening commemorative services, when the Fathers chanted the Eucharistic hymns of St. Thomas. Benediction of the Most Blessed Sacrament was given by the Most Rev. Apostolic Delegate at the afternoon and evening services. The Rev. Ignatius Smith, O.P., preached at the Mass and in the evening. The Rev. W. C. Nevils, S.J., former president of Georgetown University, was the preacher at the afternoon ceremony.

A Solemn High Mass was sung at the National Shrine of the Immaculate Conception by the Rev. Ignatius Smith, O.P., professor of Thomistic Philosophy at the Catholic University, on the Feast of St. Thomas, March 7. Fr. Smith was assisted by the Rev. J. R. Slavin, O.P., and the Rev. G. Q. Friel, O.P.

On the Eve of the Feast, a solemn scholastic disputation was held at Immaculate Conception Studium in Washington. Bro. Martin Murphy, O.P., defended the thesis: "*Objectum Fidei est Veritas Prima*." Bro. Wilfred Regan, O.P., objected to the thesis. Brothers Dominic Kearney, O.P., Vincent Ferrer Hartke, O.P., Ignatius Bailey, O.P., Stephen Cannon, O.P., Henry Gallagher, O.P., Cyprian Sullivan, O.P., George Mottey, O.P., Matthias Cain, O.P., and Antoninus Quinn, O.P., as well as the disputants played rôles in the introductory dramatization of the life of St. Thomas, produced by and under the direction of Bro. Arthur McInerney, O.P. Some of the faculty of the Catholic University and the Religious Communities of the vicinity were present.

Third Sunday, February 23, the Very Rev. Terence S. McDermott, O.P., Prior Provincial presided over a convocation of the Chapters in the vicinity of St. Pius' Church in Chicago, including Racine, Milwaukee and Springfield. The Rev. V. R. Burnell, O.P., pastor of St. Pius', preached, stressing the Catholic Action of the Third Or-

der. The Students from St. Thomas Aquinas in River Forest sang compline. Plans are being made by the Chapter at St. Vincent Ferrer's in New York for the celebration of the Feast of St. Catherine of Siena, April 30.

Late The Rev. W. G. Scanlon, O.P., of St. Vincent Ferrer's in New York, preached a retreat for members of St. Joseph's sodality and all other lay women of Peoria, which opened January 23, at the Academy of Our Lady.

Arrivals The Rev. L. L. Farrell, O.P., Head of the Western Mission Band, preached the annual retreat to the students of Fenwick High School, January 22-24. The two-week mission at St. Clara's Church in Chicago, the National Shrine to the Little Flower, March 1-15, was preached by Fr. Farrell and the Rev. J. C. McDonough, O.P., of the Western Mission Band. The Fathers of the Band will also preach the Lenten course at St. Henry's in Chicago.

The Rev. Ignatius Smith, O.P., spoke at the Eastern Regional Conference of the First District of the International Federation of Catholic Alumnae, held at the Mayflower Hotel, Washington, February 22-23.

February 20, the Rev. T. F. Conlon, O.P., preached at the services commemorating the fortieth anniversary of St. Gabriel's Church in Philadelphia, Pa.

February 16, the Rev. L. C. McCarthy, O.P., President of Providence College, addressed the fifty-fifth annual reunion of the LaSalle Alumni Association at a banquet held at the Biltmore in Providence.

Due to the great manifestation of devotion to St. Vincent Ferrer in his patronal Church in New York, a novena of Holy Hours, to be held on Thursday evenings, from February 6, is being preached by the Fathers stationed there.

The Lenten devotions at St. Patrick's Church in Columbus, Ohio, will be preached by the Rev. H. L. Martin, O.P., pastor and the Rev. A. A. Sibila, O.P., of St. Patrick's Church.

The Rev. E. I. Masterson, O.P., professor of Business Administration at Providence College, has been appointed to succeed the Rev. T. G. Kinsella, O.P., as assistant prefect at Guzman Hall, the Dominican Dormitory on Eaton Street.

"Even Unto Death," a religious romance drama, by the Rev. E. C. LaMore, O.P., author of "Kateri Tekakwitha," was presented by the St. Louis Bertrand Dramatic Society on March 9, at Mercantile Hall, Philadelphia, Pa.

The Rev. J. A. Baverso, O.P., of St. Rose Priory, Springfield, Ky., gave the first of three lectures on Dante in the auditorium of St. Catherine's Academy, February 14. The other two lectures in this series were scheduled for February 28 and March 13.

SISTERS' CHRONICLE

Congregation of St. Thomas Aquinas, Tacoma, Wash.

The Rev. Joseph Brennan sang the Midnight Mass on Christmas in the Sisters' Chapel. At eight o'clock Christmas Morning he said two low Masses, thus completing the Christmas privilege.

On December 28, the Feast of the Holy Innocents, five members of the Congregation celebrated the Silver Jubilee of their religious profession. They are Sister M. Margaret, Sister M. Michael, Sister M. Gabriel, Sister M. Berchmans and Sister M. Brigid. The Marymount Choir sang the Mass.

On December 29, the Sisters were honored by a visit from the Most Rev. Gerald Shaughnessy, Bishop of Seattle.

On January 29, the Very Rev. C. M. Thuente, O.P., paid a visit to the Motherhouse and Novitiate at Marymount, as well as to the Sisters at Aquinas Academy.

Dominican Sisters of the Sick Poor, New York, N. Y.

On December 9, the following postulants were clothed in the Habit of St. Dominic: Miss Helen Nash, N. Y. (Sister Maureen); Miss Eleanor Garret, N. Y. (Sister M. Martin); Miss Helen Marie Reilly (Sister M. Mercedes); Miss Mary Cintula (Sister M. Bernadette). Sister M. de Lourdes pronounced her perpetual vows. The Rev. W. L. Whalen, O.P., presided at the ceremony, and the Rev. E. L. Hughes, O.P., of *The Torch*, preached the sermon. Other priests present were: The Rev. John Volpe, the Rev. Francis X. Doyle, the Rev. James B. Nash, the Rev. Joseph McGeough, the Rev. R. E. Vahey, O.P., and the Rev. E. A. Wilson, O.P., Chaplain of the Community. The services closed with Benediction of the Most Blessed Sacrament, with Father Nash as celebrant.

On December 13, Sister M. Emmanuel took temporary vows. The Rev. W. L. Whalen, O.P., Ecclesiastical Superior of the Congregation, presided at the service and delivered an impressive and appropriate sermon.

The Midnight Mass at Christmas was sung by the Rev. E. A. Wilson, O.P. Gregorian music was rendered by the Sisters' Choir.

Congregation of the Holy Cross, Brooklyn, N. Y.

The members of the Juniorate Guild conducted a gigantic "Rummage Sale" in February.

The Queen of the Rosary Alumnae held its annual meeting and luncheon at the Queen of the Rosary Academy in Amityville on Sunday, Oct. 27. Sister Elizabeth was called to her eternal reward on January 18. May she rest in peace!

The Brooklyn Dominicans are preparing to open a large Secretarial School in the business center of Jamaica, in the Fall of this year.

At Amityville, Christmas was celebrated in the traditionally solemn manner with the chanting of the Office at 11:15, followed by Midnight Mass. The usual privilege of the Christmas Masses was observed by the celebration of two low masses after the completion of Solemn Midnight Mass. Benediction of the Most Blessed Sacrament closed the happy day.

The Blessed Francis Capillas Mission Unit arranged an interesting exhibition for the poor among the Sunday School Children of the neighboring parishes.

The Rev. J. R. Grace, O.P., spent several days with the Rev. Father Crawford, the Chaplain of the Community, and took advantage of the opportunity to impart to the Sisters some information on life in China with interesting personal experiences.

The Rev. Fr. Cusick, S. J., gave an absorbing lecture on the North American Martyrs and the Auriesville Shrine.

The Rev. C. M. Thuente, O.P., honored the Novitiate with his usual Christmas visit, and entertained the Novices with reminiscences of a long missionary career.

February 2 saw the entrance of ten new postulants, and marked the beginning of the Novena in honor of Blessed Martin. Classes in Chant and the Liturgy will begin for the new class on February 3.

The Rev. G. G. Scanlon, O.P., delivered a lecture on the "Angelic Warfare" in preparation for the Feast of St. Thomas Aquinas.

On February 15 and 16, the Rev. Justin Sweeney, O.F.M., gave a general retreat at Sienna Hall under the auspices of the Women's Auxiliary.

Convent of Saint Catherine, Racine, Wis.

The Rev. Hugo H. Hoever, O.Cist., conducted a retreat during the Christmas recess.

The Rev. C. M. Thuente, O.P., was the guest of the Community on January 11 and 12. He preached the sermon after High Mass on Sunday morning, and gave a conference to the Chapter of Our Lady Queen of the Holy Rosary Tertiaries in the afternoon.

Sister M. Rita Reichenberger died January 16. May she rest in peace!

St. Catharine Convent, Springfield, Ky.

The following Sisters celebrated their Silver Jubilee on January 1: Sister Norbert, Sister Florence, Sister Rosanna, Sister Virginia, Sister M. Raymond, and Sister Gerard. Sister Rosanna was the only one who had her celebration at the Motherhouse. The Rev. W. Meagher, S.J., of Holy Cross College, Worcester, Mass., a brother of Sister Rosanna, was celebrant of the Solemn Mass and the Rev. R. E. Vahey, O.P., a cousin, was Deacon.

Sister Bartholomew and Sister Purissima, Dominicans of the Sparkill Community, spent Christmas week with the Community.

Three Sisters passed to their eternal reward during December and January. Sister M. Dominic Simms died on December 4 in the sixty-fifth year of her religious profession: Sister Hyacinth Peters passed away on December 24 in the sixty-eighth year of her profession; Sister Angelica Whitney breathed her last on January 18 in the thirty-ninth year of her profession. A Solemn Requiem Mass was sung for each by the Chaplain, the Rev. W. A. O'Connell, O.P., assisted by the priests and the novices of St. Rose Priory.

St. Catharine's has recently purchased property in Brookland, D. C. The Sisters of the Community who are studying at the Catholic University took up residence there in January.

While visiting at St. Catharine's in January, the Rev. C. C. Rooney, O.P., gave the students a most interesting talk on the "Catholic Theater." The Rev. J. A. Bavero, O.P., of St. Rose Priory, is to give a series of talks on Dante for the College Students.

Immaculate Conception Convent, Great Bend, Kans.

A public Novena in honor of Blessed Martin de Porres was held in the Convent Chapel from October 27 to November 5.

Indicative of the high rating of St. Rose Hospital is the fact that it has again been approved by the American College of Surgeons. St. Rose Hospital is listed as a 105 bed institution. The strict and detailed requirements for approval by the College establish a standard that is met by hospitals in only twenty-six other cities in Kansas.

On December 8, the Feast of the Immaculate Conception, the members of the community had ample reason to rejoice. This day, besides being the Patron Feast of our country and of this diocese, is also the Patron Feast of the Convent and of Mother M. Inviolata, O.P., Mother General of the Community. A High Mass celebrated by the Rev. J. M. Smith, O.P., ushered in the festal day. In the evening the Novices gave a program which was much enjoyed by all present.

On Christmas Eve, the Sisters sang Matins and Lauds at 11:00 P. M. The Midnight Mass was celebrated by Father Smith, the spiritual director of the Community.

On January 24, a Requiem High Mass was celebrated for the deceased members of the Community by Father Smith.

St. Joseph's College and Academy, Adrian, Mich.

On December 30, eighteen postulants received the habit of the Order in Holy Rosary Chapel. The Most Rev. Michael J. Gallagher, Bishop of Detroit, presided at the investiture and preached the sermon. Solemn Mass was chanted by the Rev. Joseph Brannigan, C.S.C., of Notre Dame, Ind., assisted by the Rev. Joseph Coyle of Ionia, Mich., and the Rev. J. Kennelly of Chicago. The retreat preceding the investiture was conducted by the Rev. C. M. Thuente, O.P.

January 9 was chosen by the faculty and students of the College and Academy as a day of special honor to the Most Rev. Joseph C. Plagens, former Auxiliary Bishop of Detroit and recently elevated to the See of Marquette. Present at the celebration were the Most Rev. E. F. Hoban, Bishop of Rockford, the Chancellor of his Diocese, the Rt. Rev. Francis J. Conron, and about twenty priests of the Detroit Diocese. Bishop Plagens pontificated in the Holy Rosary Chapel at 9:00 A. M.; and in the afternoon, the students presented an appropriate program in the auditorium. The central feature in the program was a drama by the late Charles Philips of Notre Dame. The play is entitled *The Fool of God*, and deals with the life of St. Francis of Assisi.

The Rt. Rev. Msgr. David T. O'Dwyer of the Catholic University gave a series of lectures at the College, dealing with the life and influence of Newman.

Sacred Heart Convent, Houston, Texas

On the eve of the feast of the Presentation, the Congregation lost a revered and saintly member in the death of Sister M. Ambrose Matthews who had labored in the cause of Catholic education in Texas for the past forty-two years. During her long and useful life, Sister Ambrose taught in Beaumont, Taylor, Galveston, and Houston, serving in the capacity of Prioress at St. Agnes Academy, Houston. She was Sub-prioress of Sacred Heart Academy, Galveston, at the time of her sudden death. Though failing for several years, Sister was at duty the morning of her fatal stroke, November 20. The celebrant of the funeral Mass was the Rt. Rev. Msgr. L. J. Reicher, Chancellor of the diocese; and at the grave in Gethsemane Cemetery, Houston, services were conducted by the Very Rev. Daniel P. O'Connell and the Rev. A. M. McDermott, O.P., Pastor of Holy Rosary, Houston, Texas.

Forty Hours Devotion closed the year 1935 for the Sisters and Novices at the Motherhouse. The Rev. W. F. Nigh, C.S.B., officiated at the services, assisted by the Very Rev. J. H. Loane, C.S.B., President of St. Thomas College, Houston, the Rev. B. O'Connell, C.S.B., and the Rev. Wilfred J. Murphy, C.S.B.

New Year's day, the supervisor of our schools left for California, and spent a week in the St. Mary's School, Whittier, and another week in the St. Francis de Sales School at Riverside.

Devotion to Blessed Martin de Porres is spreading in the houses of the Congregation.

Sister M. Baptista, O.P., is attending Rosemont College, Pa., where she will receive her degree in June; Sister M. Bernadette is at Rosary College, River Forest, Ill.

Forty Hours Devotion, conducted by the Dominican Fathers from Holy Rosary Church, Houston, was the preparation made by the Faculty and pupils of St. Agnes Academy for the feast of the Patron of the Academy. At the close of the first semester, the Rev. L. A. Smith, O.P., conducted the annual retreat for the High School students of the Academy. At the close of the retreat forty-six new members were received into the Sodality by Father Smith.

In December, Sister M. Joseph Geeghan celebrated her sixtieth anniversary as a religious. The Most Rev. Christopher E. Byrne, D.D., LL.D., celebrated the Mass in the Convent Chapel at Sacred Heart Academy, Galveston, and the Academy Glee Club sang during the Holy Sacrifice. The Mother Chapter of the Dominican Alumnae received Communion in a body to honor the well beloved religious. In the afternoon celebration by the Athletic Club, Miss Elinore M. McDonough, former president of the Alumnae Association, paid a beautiful tribute to the life and work of Sister M. Joseph.

Sister M. Isidore Moeller celebrated her Silver Jubilee of Profession on the Feast of the Purification. On the same day, seven novices pronounced their first vows and three postulants received the holy habit of St. Dominic. The Most Rev. C. E. Byrne was celebrant of the Mass, assisted by several priests of the diocese. Sister M. Celine, Sister M. Dolores, Sister M. Edna, Sister M. Rosalina, Sister M. Henry, Sister M. De Ricci, Sister M. Patrick, made their first profession. The Misses Margaret Barry, Martha Sudela, Louise Pena, received the habit.

The new addition to the building will be blessed in April. It is intended for the use of the novices.

Texas Centennial celebrations are being planned by all the schools under the care of the Dominican Sisters.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

On January 6, the Most Rev. Francis Xavier Ford, Vicar Apostolic of Kaying, South China, as representative of the Prioress General of the Foreign Mission Sisters of St. Dominic, received the first vows of the following Novices: Sister Marie Mediatrix Botelho of Honolulu, Hawaii; Sister Maria Agnese Dillon of Seattle, Wash.; Sister M. Paulita Hoffman of Cincinnati, O.; Sister Maria del Rey Danforth of Pittsburgh, Pa.; Sister M. Sheila Spatz of Brooklyn, N. Y.; Sister Gabriel Marie Devlin of Ozone Park, N. Y.; Sister M. Helena Murphy of Brooklyn, N. Y.; Sister Marie Ivan Arendas of Wall, Pa.; Sister Rose Bernadette Woods of Brooklyn, N. Y.; Sister Henrietta Marie Cunningham of Framingham, Mass.; Sister M. Cephas Remlinger of Milan, O.; Sister Mary Clare de Sales Van Orshoven of Chula Vista, Calif.

Bishop Ford delivered a short address. At this reception and profession ceremony twenty postulants received the habit and were given the following names in religion: Miss Cecilia Boudreau of Wellesly, Mass.; Sister Miriam Regis; Miss Catherine Sullivan of Somerville, Mass.; Sister Rose Catherine; Miss Mary McCormick of Caledonia, Minn.; Sister Rose Matthews; Miss Emily McIver of Tupper Lake, N. Y.; Sister Andrew Marie; Miss Marcella Archer of San Francisco, Calif.; Sister Maria Jose; Miss Antonetta Wilgenbusch of New Alsace, Ind.; Sister Mary Antonetta; Miss Helen Cunneen of Natick, Mass.; Sister Mary Arthur; Miss Charlot Mundy of Brooklyn, N. Y.; Sister Marie Leonie; Miss Regina Johnson of Brooklyn, N. Y.; Sister Thomas Marie; Miss Alice O'Rourke of White Plains, N. Y.; Sister Mary Alice; Miss Helen King of Santa Barbara, Calif., and Saginaw, Mich.; Sister Robert Marie; Miss Veronica Coupe of Lonsdale, R. I.; Sister Ann Miriam; Miss Sarah Fogerty of Chicago, Ill.; Sister Mary Gregoria; Miss Marguerite King of Lynn, Mass.; Sister Mary Roberta; Miss Anastasia Kilbourne of Los Angeles, Calif.; Sister Anastasia Marie; Miss Antonia Jaramillo of Manila, P. I.; Sister Maria Corazon; Miss Margaret Wargo of Astoria, L. I., N. Y.; Sister Margaret Virginia; Miss Marie Collins of Everett, Mass.; Sister Mary Cornelia; Miss Rose Sharon of Wilson, Mich.; Sister Rose Jude.

Dr. Lina Guerrieri of Stockbridge, Mass., was received on February 14, and was given the name of Sister Antonia Maria. She entered too late

to be included in the previous group. Sister Maria Corazon of Manila is also a Medical Doctor.

Sister Mary Martina Bridgeman of Newfoundland, Regional Prioress of the Maryknoll Sisters on the Pacific Coast, and Sister Susanna Hyashi of Tokyo, who for a number of years has worked among her own people in the United States, sailed for the Orient November 11, to make a Complimentary tour of Japan as guests of the Japanese Daily News, of Los Angeles. The newspaper raised the money by popular subscription in view of the good will toward the Maryknoll Sisters among Los Angeles Japanese. In Japan, the Sisters were accorded the singular privilege of a reception at the Peer's Club, Tokyo, by Kokusai Bunka Shinkokai under the chairmanship of the Marquis Tokugawa; members of the imperial household graced the occasion by their presence. The Sisters were given the opportunity to show motion pictures of their work in Los Angeles and Seattle.

Sister Martina hopes to meet in Hongkong Sister Mary Columba Tarpy, of Philadelphia, Pa., who is now making a visitation of the Maryknoll convents in the Orient. Both will return to the U.S. in the spring.

Sister Susanna will tour through Korea, there to visit the Maryknoll convents, and in response to many invitations, to show pictures of the work carried on by the Sisters of Maryknoll.

The Foreign Mission Sisters of St. Dominic maintain institutions for Japanese in Southern California and in Seattle. In Seattle, they conduct both a school for the Japanese Parish and an Orphanage. In Los Angeles, the School of St. Francis Xavier, accommodating over 350 children, has as part of the daily curriculum an instruction in the Japanese language. Here also is the Maryknoll Home for the Japanese, where more than fifty Japanese children are cared for. In Monrovia, the Sisters have a sanatorium for the consumptive.

Convent of Saint Dominic, Blauvelt, N. Y.

Sister M. Bertrand, O.P., passed to her eternal reward on November 25, in the fifty-first year of her religious profession. Sister Bertrand had been Superioress in a number of the Convents of the Congregation, and at the time of her death was Sub-prioress of the Convent of St. Dominic, Blauvelt. The Solemn Requiem Mass was celebrated by the Most Rev. Edward F. Hoban, D.D., of Rockford, assisted by the Rev. Joseph A. Nelson, D.D., deacon; the Rev. Arthur J. Avar, subdeacon; and the Rev. William Lehane, Master of Ceremonies. The Rt. Rev. Michael J. Lavelle delivered the eulogy.

Reverend Mother M. Magdalen, Mother General, made her first visitation, which covered the twenty-five convents of the Congregation. The visits took Mother Magdalen first to St. Paul's Convent, Daytona Beach, Fla., secondly to the convents in Providence, R. I., and lastly to the convents in New York State.

The devotions in honor of Our Lady of the Rosary which have been introduced in Holy Rosary Chapel, Blauvelt, for the first Sunday of each month, are enthusiastically welcomed by Our Lady's little ones, about three hundred of whom form a procession in her honor, chant her rosary, and sing the *Ave Maria* of Lourdes. A sermon follows the procession, and the devotions are concluded with Benediction of the Blessed Sacrament.

St. Catherine's Convent, Fall River, Mass.

On December 8, in the Convent Chapel, Sister Osanna Heon from Fall River, Mass., pronounced her perpetual vows, and Sister M. of the Pres-

entation Caissie, from Acushnet, Mass., took her first vows. Miss Antoinette Gravel from Pawtucket, R. I., received the holy habit and was given the name of Sister Rose Antoinette. The ceremony was presided over by the Very Rev. M. J. Archambault, O.P., Prior of St. Ann's Convent; the Rev. Father Sylvain, O.P., Master of Novices from the House of Studies in Ottawa, delivered the sermon.

A private retreat for young girls was conducted by the Rev. Father Piche, O.P., on February 21-23.

Sisters of St. Dominic, Sinsinawa, Wis.

On January 25, ten postulants received the habit in the chapel at Saint Clara Convent. The next day eleven novices made simple profession. The preparatory retreat was preached by the Rev. E. L. Van Becelaere, O.P. The sermon on the occasion of the reception was preached by the Very Rev. J. A. Foley, O.P., while the Mass on that day was celebrated by the Rev. John P. Kennelly of Chicago. On the day of profession the Rev. Leonard Ripple of Baltimore celebrated the Mass.

Sister M. Annunziata Keefe died on December 17 and Sister Mariana Killeen, on January 17. May they rest in peace!

Sixteen postulants were received on March 7, and twelve novices were professed on the day following.

Dom Albert Hammerstede, Prior of the monastery Maria Laach in Germany, gave two lectures and two conferences on the liturgy and liturgical life, on January 20. Four days later he gave three lectures and two conferences at Rosary College, River Forest, Ill.

The new gymnasium which is in the course of construction will be ready for use on February 22.

Sister M. Doris Mulvey received the degree of Ph.D. at the Catholic University. The subject of her dissertation was *French Catholic Missionaries in the Present United States*.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

The monthly spiritual conferences are being given to the Community by the Rev. E. L. Hughes, O.P.

On the Feast of the Immaculate Conception the conventual Mass was sung by Father Hughes, who addressed the women Tertiaries at their meeting in the afternoon. Following the Third Order meeting Solemn Benediction of the Most Blessed Sacrament was given by the Rev. J. R. Grace, O.P., one of the missionaries from China, with Father Hughes acting as deacon and Father E. L. Spence, O.P., as subdeacon.

The Midnight Mass on Christmas was sung by the Rev. F. J. Fanning, O.P., of Providence College, who gave the Sisters a short but inspiring talk on the true spirit of Christmas. Besides the three Masses offered by Father Fanning, three other Masses were said by the Rev. W. R. Dillon, O.P., of the Dominican House of Studies, Washington, D. C.

On Sunday afternoon, January 26, a pilgrimage of colored Catholics from the Holy Ghost Mission, East Orange, N. J., visited the shrine of Bl. Martin de Porres. The pilgrims, about seventy-five in number, came by bus to the Convent and were accompanied by two Trinitarian Sisters. The Rev. E. L. Spence, O.P., of Sacred Heart Church, Jersey City, preached a stirring sermon on the life of Bl. Martin. Public prayers were offered for the speedy canonization of this saintly Negro, after which Benediction of the Most Blessed Sacrament was given by Father Spence. Colored boys served.

On Sunday afternoon, February 2, a ceremony of Profession took place in the chapel. One novice pronounced temporary vows. The Rev. Michael J. Mulligan, D.D., presided, and the sermon was delivered by the Rev. R. E.

Vahey, O.P. A large gathering of relatives and friends attended and Father Vahey's words on Dominican religious life deeply impressed all.

Dominican Nuns of the Perpetual Rosary, Catonsville, Md.

On December 1, the usual First Sunday Pilgrimage was conducted by Rev. P. J. Brown, Assistant at the Church of Our Lady of Mount Carmel, Middle River, Md.

On December 21, the Feast of St. Thomas the Apostle, the Very Rev. Ferdinand Wheeler, S. J., Rector of Loyola High School and St. Ignatius Church, Baltimore, celebrated a Solemn Mass. The Rev. J. B. McAllister, and the Rev. T. E. O'Connor, of the Sulpician Solitude, were deacon and subdeacon respectively. The Mass was offered for the Living Benefactors of the Community. The boys of St. Mary's Industrial School under the direction of Rev. Brother Edward Joseph, C.F.X., sang the Mass.

The Divine Office of Christmas was sung by the nuns. It was followed by midnight Mass which was celebrated by Father O'Connor. The other two Christmas Masses followed at 7:30 A. M.

Beginning at Benediction New Year's Eve, 5:30 P. M., and continuing for twenty-four hours there was exposition of the Most Blessed Sacrament in reparation for the sins of the world.

On January 4, the Rev. Lawrence J. McNamara, pastor of St. Bridgid's, Baltimore, celebrated Solemn Mass. Father McAllister and Father O'Connor assisted. The St. Benedict's Children's Choir, directed by Miss Mae Lansinger, sang the Mass of the Angels with the proper of the Feast. Benediction was given after the Mass.

On January 5, the Feast of the Holy Name, the Rev. Owen Doyle, C.P., of St. Joseph's Passionist Monastery, Irvington, was celebrant at a Solemn High Mass for Mother Mary of Jesus, whose Name Day it was. Father McAllister and Father O'Connor assisted. St. Martin's Children's Choir, directed by Sister M. Beatrice, of the Sisters of Charity, sang the Mass of the Angels. There was Solemn Benediction after the Mass. Father Doyle also conducted the First Sunday Pilgrimage at 3 P. M.

On January 6, the Rev. Geo. Tragesser, Pastor of St. Joseph's, Baltimore, sang High Mass. St. Joseph's Choir sang at Mass and at Benediction which immediately followed. Father Tragesser gave the Nuns a Conference on Conformity to the Will of God.

On January 12, the Very Rev. Father Paschasius, O.C.D., Superior of Our Lady of Mt. Carmel College, Washington, D. C., gave the Nuns a very practical conference on the life of the Holy Family at Nazareth.

On January 13, Father Paschasius celebrated Holy Mass for the Nuns. This was the first Mass according to the Carmelite Rite in the nuns' Chapel.

On January 28, Father O'Connor celebrated a Requiem High Mass for the repose of the soul of Mr. Thos. F. McHugh, a good friend and benefactor of the Community. The Nuns sang at the Mass. On the same day the Very Rev. Benjamin Marcetteau, Superior of the Sulpician Solitude, commenced the Thirty Gregorian Masses for the repose of the soul of Mr. Thos. F. McHugh.

On January 28 also, the Rev. V. C. Donovan, O.P., gave the Nuns an instruction in plain chant.

On February 2, the Rev. Robert Aycock, S.S., of St. Charles' College, conducted the First Sunday Pilgrimage.

On February 7, at 7:30 P. M., the Rev. W. P. Alger, O.P., of the Dominican House of Studies, Washington, D. C., inaugurated the Friday Novena in honor of our great Wonder-Worker, St. Vincent Ferrer. This Novena is preached every Friday by one of the Fathers from the Dominican House of Studies.

Congregation of Our Lady of the Sacred Heart, Grand Rapids, Mich.

Sister M. Ambrose Dupuis died at Marywood, December 14, after a short illness. At the time of her death, Sister was a member of the faculty at Catholic Central high school in Grand Rapids. Born in Bay City, Mich., Nov. 8, 1885, to Timothy and Adele Roy Dupuis, both natives of Montreal, Sister Ambrose lived in Bay City until July 26, 1904, when she entered the Dominican Order. After her novitiate at Holy Angels Convent, Traverse City, Sister made her religious profession April 2, 1907. During the twenty-eight years of her religious life, Sister Ambrose taught in various parochial schools of the Grand Rapids Diocese. May she rest in peace!

During the first week of February Mother M. Bonaventure, O.P., Mother Prioress of the Dominican Sisters of Our Lady of the Valley Convent, Meyers Falls, Wash., and her companion, Sister Tarcisia, were guests at Marywood. With them came four other members of their congregation who have just arrived from the Motherhouse in Speyer, Germany. The Sisters who have just arrived in America are: Sister Hermengilde, Sister Lenitas, Sister Alacoque, and Sister Margarita. Of these the first three named will remain at Marywood for the year.

St. Cecilia Academy, Nashville, Tennessee

Sister M. Angela Joy, O.P., passed to her eternal reward on December 4, in the fifty-ninth year of her religious profession. May she rest in peace!

In the death of the Most Rev. Alphonse J. Smith, D.D., Bishop of Nashville, the Sisters of St. Cecilia Community suffered a severe loss. Bishop Smith, since his entrance into the Nashville Diocese, manifested a paternal interest in the welfare of the Community, and held the esteem of every member of the St. Cecilia Congregation. He gave the Sisters very valuable assistance in the revision of their Constitutions, and his presence graced all the important ceremonies held in the historic Chapel of St. Cecilia.

During the Diamond Jubilee of the foundation of St. Cecilia, celebrated in June, 1935, Bishop Smith took an active part. His last visit to the Sisters was on Rosary Sunday, when he said Mass in the Chapel and preached an eloquent sermon on the Rosary.

Miss Rita Donnellan, of Washington, D. C., entered the Novitiate on February 2. Miss Pauline Schrank, of Indiana, and Miss Josephine Lynch, of Virginia, on March 1, received the Dominican habit. On March 7, Sister George Anne Schell of Ohio made her first profession. The Rev. Leo Ringwald, Chaplain, officiated at both ceremonies.

On February 17, the Student Body of St. Cecilia Academy gave a program in honor of the Feast Day of Mother Reginald, Superioress General of the Community.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

The monthly retreat conferences at the Motherhouse are given this year by the Rev. R. E. Kavanah, O.P., of St. Vincent Ferrer's.

The Midnight Mass, a Solemn Mass according to the Dominican Rite, was celebrated in the Convent Chapel of Mt. St. Mary by the Rev. J. T. Mulvin, O.P., assisted by the Rev. F. G. Level, O.P., deacon, and the Rev. J. M. Killian, O.P., subdeacon.

The Community and Academy students made the novena in preparation for the Feast of Blessed Martin de Porres.

Mother Mary de Lourdes made her first visitation of the Southern Missions of the Community in December. In Raleigh, N. C., she was present at the tenth anniversary celebration of the consecration and installation of the Most Rev. William J. Hafey, D.D., and the centennial of Judge Gaston's famous appeal for religious freedom for North Carolina.

The annual retreat for the students of Mt. St. Mary was given by the

Rev. Hugh Serrer, O.P., of Providence College, January 24-26. The High Mass, *Alme Pater*, was chanted by the Sisters and retreatants, on Sunday morning, January 26.

The choir of the Pius X School of Liturgical Music, New York City, sang the Vesper Service on Sunday, December 29. Later they sang at Benediction in the Convent Chapel of Mt. St. Mary and were dinner guests at the Mount. The Most Rev. Thos. J. Wade, S.M., Bishop of the North Solomon Islands, accompanied them with the Rev. Thos. J. McDonnell, Diocesan Director of the Propagation of the Faith, the Rev. Father Cassimir, O.S.B., director, and Crawford Page, organist.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

Through the generosity of friends, a new wall of concrete blocks was erected around the convent property and a neat iron fence was placed in front of the Convent building.

The feast of Christmas was kept with the usual solemnity. Matins and Lauds were sung. The Rev. Father Meyer, P.S.M., sang the Midnight Mass. After a low Mass at eight o'clock Christmas morning, the Rev. Father Brust, Procurator of St. Francis' Seminary, sang High Mass.

The Devotion of the Forty Hours opened in our Convent Chapel on December 30, and came to a close New Year's morning.

On January 23, Feast of St. Raymond of Pennafort, Sister M. Louis Bertrand pronounced her temporary vows after a High Mass which was sung by the Rev. Father Burkhardt, P.S.M. The Rt. Rev. Msgr. B. G. Traudt, V.G., acted as the Archbishop's delegate and preached a very impressive sermon. The Rev. Father Merkel, P.S.M., was present in the sanctuary.

On December 10, Miss Marie Eva Crepeau of South Bend, Ind., entered as a postulant and on February 1, Miss Margaret Mary Simon of Chicago was admitted.

St. Mary's of the Springs College, East Columbus, Ohio

On December 28, the Novices from St. Joseph's gave an excellent performance of their play, *Faith*.

The lecture course during the Winter Season has included such representative speakers as Christopher Hollis from England, Dr. Harold Wally from Ohio State University, Professor William Graves from Ohio State University, Dr. Paul Noon, Librarian of the State Library at Columbus, and Miss Annie Rutz, who has twice played the rôle of the Blessed Virgin in the Oberammergau Passion Play.

The Sisters in China reported the thrilling experience of their first Christmas in the Far East. They are making progress in learning the Mandarin dialect in preparation for missionary work in the interior. While on a business trip, Sister Felicia and Sister Hildegard had their first experience of baptizing three abandoned babies, and later of being sponsors of eighteen more. Sister Rosaire writes: "This morning we went to the Cathedral to welcome the Apostolic Delegate. Typically Chinese and most impressive was the ceremony. We stood waiting at the gate of the grounds for only two hours. These gates are right on the shore of the Min River, and the Delegate entered them directly from the launch. The 'Hierarchy' had boarded two gaily bedecked boats and gone to Pagoda to meet His Excellency. We waited at the Cathedral with the Spanish Sisters. The decorations were colored paper flowers in every direction,—plenty of Chinese pennants. Firecrackers boomed until we felt we were shell shocked. The Delegate seemed truly 'another Christ' as he looked upon us; his eyes seemed to see into another world, a world above the surrounding mass. What thoughts must have been his on his first visit to Foo-chow!" The Sisters' new home in Kienning Fu is nearing completion, and the Sisters expect to occupy it about the first of April.

gh
lay

ty,
at
her
he
le-
ev.

vas
in

nd
ght
ev.

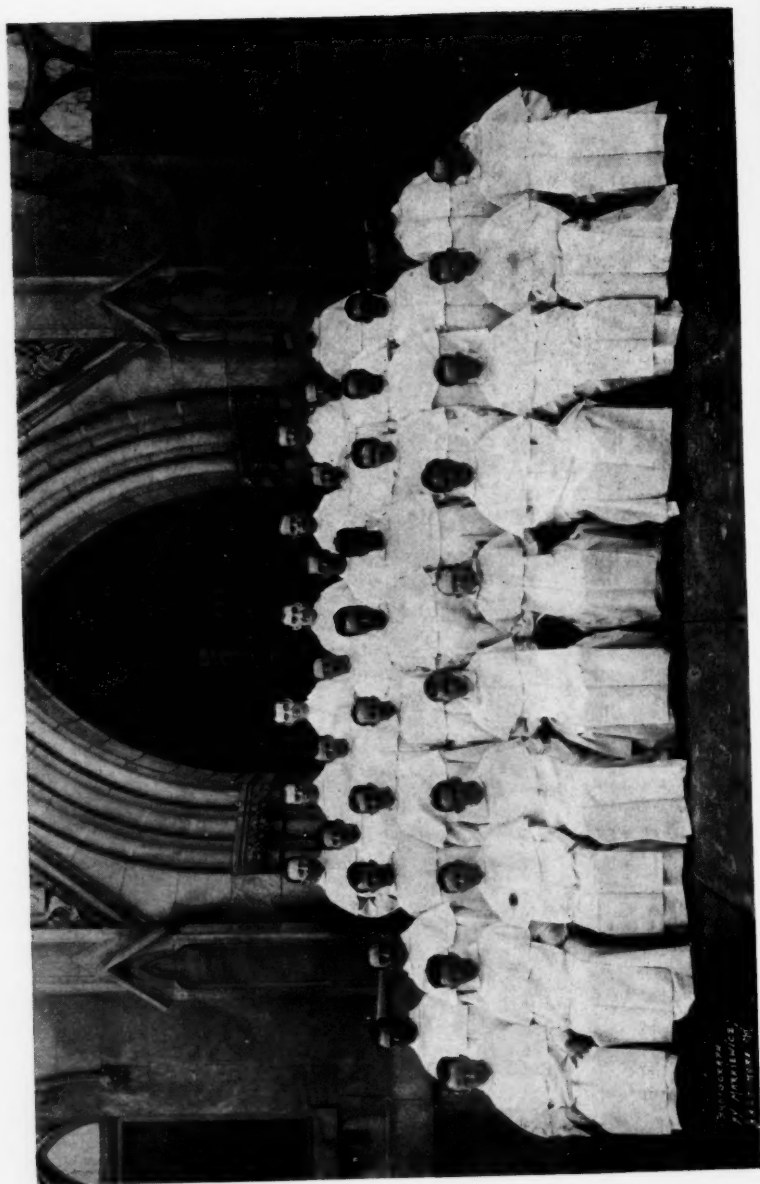
on

uis
vas
G.
es-
ry.
en-
of

er-

re-
lly
ate
us,
gin

rst
he
ile
ex-
ors
he
ost
ids
er,
ay,
his
he
of
ell
on
id-
o-
nd



ORDINATION CLASS OF 1936

PHOTOGRAPH BY HARRISON, 1936

ORDINATION CLASS OF 1936